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THE NEW RELIGIONS OF JAPAN

BOOK REVIEWS

MINISTERS' WEEK 1959

FALL NUMBER: 1958

Southern Methodist University, Dallas, Texas

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"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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THE NEW RELIGIONS OF JAPAN

By H. Neill McFarland

ON SEPTEMBER 28, 1956, two weeks after my arrival in Japan, I went in the company of five other foreigners to visit the headquarters of the Tenri-kyo sect near the city of Nara, the ancient capital of Japan. I had some knowledge of Japan's so-called "New Religions" and of Tenri-kyo in particular prior to going to that country, but what little I knew had not led me to expect what I saw and experienced that day. There on the historic Yamato Plain the devotees of this sect are developing an astonishingly complete and elaborate "world" headquarters.

Cordially received by the officials of Tenri-kyo and assigned knowledgeable guides, we were privileged to inspect in detail the various installations and the life that centers in them. Two great sanctuaries, built in the impressive architectural style which usually is associated with Japanese Buddhism, are at the heart of the area; indeed, they are presumed to stand at the very center of the universe, where the original creation of man occurred. One is dedicated to the worship of Tenri-O-no-Mikoto, the God of Tenri-kyo; while the other is the abode of the living spirit of the foundress of the sect, Mrs. Nakayama Miki.

Otherwise, the headquarters precinct includes a complete school system (kindergarten to university), a library of 600,000 volumes, a publishing house, an ethnological museum, dormitories to accommodate (in Japanese fashion) more than 150,000 people, dining halls for thousands, a hospital and sanitarium, an orphanage, an olympic-style swimming pool, and numerous office buildings and residences.

Wherever we went we encountered eager, devoted people for whom Tenri City is the center of the universe. Most of them were wearing the traditional black *happi* coat with the name of the sect on the back and the name of their local church on the lapel. Having come as pilgrims from all parts of Japan, they were occupied in a variety of ways. Some devotees were at worship; others were receiving instruction; a few were just seeing the sights; and perhaps the majority were engaged in "consecrated labor," their voluntary contribution to the maintenance or improvement of the sacred precinct. Buildings, people, activities—all combined to give an impression of intense religious vitality.

My amazement at what I had seen and experienced at Tenri was heightened later that day, when, on our return journey, we stopped briefly at Horyuji, the oldest Buddhist temple in Japan. Lovely, quiet, hoary, this temple is seldom now the goal of earnest pilgrimages. Maintained in part and protected by the government as a "national treasure," it is more a museum than a religious center. The visitors are largely sightseers, school children on excursions, photographers, and picnickers. The priests are ticket sellers and ticket takers, vendors of pictures, post cards and religious articles, and guardians of the artistic treasures.

To me, having my initial face-to-face experience with these two aspects of Japanese religion, the contrast between Tenri and Horyuji was startling. Are Japan's New Religions displacing the old ones? Is Buddhism in Japan as passé as Horyuji? Actually, as I was to discover, neither Tenri-

kyo nor Horyuji is completely typical of that branch of Japanese religion which it represents. Tenri-kyo, founded in 1838 and now numbering upwards of 1,500,000 adherents, is the oldest, largest, and most influential of all the New Religions. Horyuji, on the other hand, is one of three nominal "head" temples of the almost defunct Hosso sect which passed the zenith of its religious vitality over a thousand years ago. Not all of the new sects are flourishing, and not all of the old sects are decadent. Nevertheless, in character, if not in intensity, this experience proved to be an accurate orientation in one important aspect of the religious life of present-day Japan. The old traditional religions, failing to demonstrate their relevance to current needs, are losing much of their vitality. The New Religions, accepting as their mission the assuagement of those needs, are mushrooming in number, in size, and in *apparent* effectiveness.

As a group these sects often are designated as *Shinko-Shukyo* ("Newly-arisen Religions"), but, inasmuch as many of the leaders of the sects now regard this term as one of opprobrium, it seems desirable rather to refer to them as *Shin-Shukyo* ("New Religions"). Together they constitute a socio-religious phenomenon which has come to particular prominence since the end of World War II. However, it is important to remark immediately that these sects are not in every instance really new. For example, two of the largest and most active sects are Tenri-kyo and Konko-kyo, each of which has been in existence for about a century and formerly was officially recognized and registered as a sect of Shinto. Furthermore, many other currently active sects are essentially revivals of abortive movements that have appeared at various times during the past half century or so. Actually, very few of these sects are of post-war origin.

One of the most significant facts to note in this whole matter is that, prior to the end of World War II, Japan never had had real freedom of religion. For at least a hundred and fifty years the underlying social conditions in Japan have been such as to encourage the rise of new religions, but for much of that time, particularly during the last seventy-five years, the policies of the government have been aimed at checking their growth. The guarantee of religious freedom in the Meiji Constitution of 1889 was little more than a propaganda device to relieve the anxiety of Western powers who were troubled by occasional acts of Japanese hostility toward Christians. In actual practice the government set up certain categories of religious bodies, which it was willing to recognize, and then required that all religious movements register and operate within one or another of these. Hence, at the end of World War II, when complete freedom of religion was established as one of the cardinal principles in Japan's new day, the "lid was off" and the way was open for innumerable incipient movements to become independent sects, for "prophets" to let their voices be heard, for charlatans and quacks to have their day.

Actually it is impossible to determine exactly how many New Religions there are. In part this is due to the fact that there is some disagreement concerning what constitutes *the* "New Religions" or *a* "New Religion." A proffered general working definition of the latter has been phrased as follows:

> [A "New Religion" is] a religious organization, operating on a denominational level outside the so-called established religions, which has created its own special system of teachings with a somewhat unique emphasis and has come into existence in recent years, particularly in the post war period.[1]

This statement, however, failing to specify clearly unambiguous criteria, serves better as an illustration of a judgmatic quandary

[1] Quoted by William P. Woodard, "Japan's New Religions," *Japan Harvest,* V (1957), p. 18.

than as a definition. For example, how is one to determine when a movement of a Shintoistic or Buddhistic origin ceases to be a subsect of Shinto or Buddhism and becomes a New Religion? Again, in a cultural history as old as that of Japan, what is the relative meaning of "recent years"?

In my own approach to this study I am inclined to think that the term "New Religions" is useful primarily as a designation for a widespread socio-religious movement, which is manifested phenomenologically in scores, perhaps hundreds, of diverse sects and subsects. It is my opinion, therefore, that the effort to define *the* "New Religions" or *a* "New Religion" is somewhat irrelevant. It is perhaps more to the point to inquire, concerning the whole welter of these sects and subsects, whether and to what extent it is valid to consider them generically and to seek among them certain recurrent factors which may be singled out as the characteristics of a broad movement, largely irrespective of the age or degree of independence of any particular group under examination. On the basis of my own limited research, I am ready to affirm that such a consideration and such a search are valid. Subsequently I shall analyze the New Religions from this perspective, but first I want to describe briefly seven sects with which I had some contact during ten months in Japan. It is important that this be done at this point, for these sects are fairly representative of the total range of the New Religions and they constitute the major evidential basis for my later generalizations and analyses. These seven sects, in the order of their description, are Tenri-kyo, Konko-kyo, Seicho-no-Ie, PL Kyodan, Ittoen, Rissho-kosei-kai, and Soka Gakkai.

Representative New Religions

1. *Tenri-kyo*

As we have noted already, the oldest of the religions called "new" is Tenri-kyo. Founded among peasants in 1838 by Mrs. Nakayama Miki (1798-1887), it must be considered in certain respects as the precursor of the New Religions, in other respects as one of them.

The foundress was a remarkable woman—so remarkable, indeed, that she is believed by the faithful to have been the manifestation of God on earth. Many of the words which she spoke—often while in a trance—have been recorded as revelation; and the deeds which she performed and the ceremonies which she devised have become the pattern of Tenri-kyo life and worship. Much of her effort was directed to healing, the success of which attracted numerous followers; but her activities also aroused the suspicions of the government and led to considerable harrassment from that quarter. This latter was occasioned in part by the fact that the rise of Tenri-kyo was synchronous with a wave of peasant revolts. Indeed, there seems to have been some correlation between nascent Tenri-kyo and certain ecstatic dances inaugurated by peasant groups who claimed to have seen lucky charms falling from the sky as earnest for the success of their demands for freedom. The dances were followed on occasion by fanatical rioting.[2]

Tenri-kyo has had a checkered history. While it is now an independent religion, at various times it has been registered, according to governmental directives, as a sect of Buddhism and of Shinto. Indeed, because of its inclusion as one of the thirteen bodies of Sectarian Shinto, recognized by the Meiji government in 1882, it still is often classified as a Shinto sect. This, however, is a designation which does not please the present leaders of the movement.

The doctrine of Tenri-kyo is simple and practical. The worship of the sect is directed to Tenri-O-no-Mikoto ("Lord of Divine Wisdom"), conceived as the sole existent

[2] Hideo Kishimoto (ed.). *Japanese Religion in the Meiji Era* (Tokyo: Obunsha, 1956), pp. 320, 326.

deity, who is the creator of all things and the gracious sustainer of life. He is characteristically referred to as *Oya-Gami* ("God the Parent"). This God chose Nakayama Miki as his dwelling and by her reveals his purpose and will to his children. He calls them to live a happy and peaceful life as brothers and sisters one of the other. To those who have not found such a life he gives opportunities for reform. He sends warnings in the form of disease or other misfortune. These are not punitive in character but are intended to guide errant ones to a careful self-reflection. He teaches them that their lives have lost their luster because of an accumulation of "dust" resulting from their enslavement to self-interest in this life, or perhaps in some previous existence. (This undoubtedly reflects a Japanese housewife's effort to describe the operation of the well-known Buddhist concept of *Karma*). This hindrance must be swept away if one wishes to attain *yokigurashi* ("the joyous life"). There are several aids to this accomplishment. Foremost among them is the Foundress, who as teacher and exemplar, is the divine model of life. Also, participation in the rites which she ordained and the performance of *hinokishin* ("devoted labor") are particularly efficacious in achieving purification. *Yokigurashi,* the goal, is in part an apocalyptic ideal, in part a present attainment. It describes an eventual day of peace when all the world will return to God the Parent; it also is the good life of the present when by God's enabling grace the mind has been made pure.

In its organization Tenri-kyo is very highly centralized. At the head of the sect is the *Shimbashira* ("Patriarch"), a descendant of the foundress. The third Patriarch, currently in office, is Nakayama Shozen, the great grandson of Miki San. He is the chief teacher and priest for the world membership of Tenri-kyo. In Japan alone there are about 15,000 churches, each of which is subsidiary to one of 120 "main" churches, and all are responsible ultimately to the headquarters at Tenri City. In addition to these, Tenri-kyo churches also have been established abroad, especially in other Asian lands, at the time of Japan's occupation of them, and in countries of the Western Hemisphere where there is a substantial Japanese immigrant population. Pastors and missionaries for all these churches are trained in Tenri University. Indeed, it is significant that this university was organized in 1926 as a school of foreign languages for the training of missionaries, and did not attain university status until 1949.

An individual becomes a member of Tenri-kyo simply by enrolling in one of the churches and making a financial contribution. His membership is then announced and he agrees to remove the *Butsudan* ("Buddha shelf") from his home and replace it with the Tenri shelf, objects for which are supplied by headquarters. He will be ministered to by the *kyoshi,* the teacher or pastor of the local church, but he is encouraged to think of Tenri as the real Mecca of his religious life. Ideally, he will make a pilgrimage there once a month at his own expense and, on occasion, spend several days there engaged voluntarily in construction or maintenance work. In any event, he will try to visit there at some time on one of the two major annual festivals. These are held on October 26th and January 26th, commemorating respectively the founding of Tenri-kyo and the death of the Foundress. Normally about 100,000 persons gather for these occasions. I was present for the fall observance in 1956 and was thoroughly amazed by the apparent ease with which this throng of pilgrims was accommodated in the dormitories and dining halls. Another impressive feature on this occasion was the display of more than 15,000 lanterns, each one of which had been contributed by, and inscribed with the name of, a local Tenri-kyo church. These were mounted in double-decked rows along the major thoroughfares of Tenri, where they

shone as a beautiful and spectacular reminder of the size and scope of the religion.

Nearly all of the devotees of Tenri-kyo are peasants or laborers. However, there are indications that conscious efforts are being made to gain a favorable hearing among more sophisticated groups. To this end, in part, a large library is maintained, which includes a number of rare volumes from both the East and the West and a remarkable collection of books on Christian missions.[3] Furthermore, by the ready admission of the leaders of the sect, their doctrines are being amplified by gleanings from Christianity and other major religions. In addition, as the sect has established hospitals in recent years, they have been staffed by qualified medical doctors, who in most instances are not members of Tenri-kyo. While the reports persist that, in the outreach of the local churches, faith-healing practices of a rather bizarre sort continue, in the hospitals no ritual technique is employed. Finally, the present Shimbashira is a man of considerable culture who usually impresses quite favorably his rather frequent "distinguished" visitors. He has traveled abroad extensively. He is a bibliophile and a man of discerning artistic tastes. One of the finest ethnological museums in Japan has been established at Tenri City, largely through the efforts and encouragement of the Shimbashira. Thus, although the main strength of Tenri-kyo is among the unsophisticated masses, in its aspiration to become a world faith, it is seeking that level of maturity which will enable it to speak to a wider and more erudite audience.

2. *Konko-kyo*

Approximating Tenri-kyo in both age and popularity is Konko-kyo. It, too, was founded among peasants by a peasant, but now has its greatest strength in urban areas. The movement was born in 1859, when Kawade Bunjiro (1814-1883),[4] an uneducated farmer, emerged from a serious illness convinced that he had been called to be "the medium of communication" between mankind and God. In this conviction, at the age of fifty-five, he abandoned his life as a farmer and became a minister of religion.

As in the case of Tenri-kyo, Konko-kyo is listed among the thirteen Shinto Sects which were recognized by the Meiji government. Here again, however, the designation is a questionable one. In a conversation with a priest of the sect in Osaka, I asked about the adequacy of this classification. In substance his reply was that, if a religion originating in Japan must be classed as Shinto, then Konko-kyo is Shinto; however, the God worshiped in this sect is not a deity of old Shinto. This is an important distinction. Konko-kyo is devoted to Tenchi-Kane-no-Kami, the great father of the universe, a God who revealed himself first to the founder. Early in the Meiji period, in compliance with a governmental decree, the sect adopted three Shinto deities as manifestations of their one God, since no sect could be recognized officially and be permitted to exist unless it had Shinto deities. However, when this requirement was lifted in 1946, the three extraneous gods were dropped. Now Konko-kyo is virtually monotheistic, although in its tolerance of the worship of other sects it refuses to deny outright the existence of their gods. Nevertheless, the sect does have certain real affinities to Shinto. These are perhaps most obvious in certain ceremonies, when the garb of the officiants, the altar furnishings, and the food offerings made to the deity are all in the traditional Shinto pattern.

The teachings of this sect are simple but

[3] These items are listed in a *Catalogue of Special Books on Christian Missions* (2 volumes, Tenri-kyo Press, 1955).

[4] There are many variant ways of referring to the founder of Konko-kyo, including alternative renderings of his personal name and honorific appellations. He is known as Bunjiro Konko, Konko-Daijin, Ikigami-Konko-Daijin, Ikigami-Konko-Okami, and Shin-jin Bun.

strongly theistic. God is the creator of heaven and earth. All life is sustained by grace, which is the manifestation of divine virtue. No person is born by human power; he cannot heal his own illnesses; he cannot control himself by his own free will. He lives and acts only by the grace of God, who as the Divine Parent, cares for his children in life and in death. God has called mankind *Ujiko* ("children of one family"), thereby proclaiming his parental love and, at the same time, enjoining his devotees to love each other and to pray for the welfare of all and for the peace of the world. Such love and prayerful concern, which conduce to happiness and prosperity, are both the duties and the fruits of faith. On the other hand, ignorance of God's love and violation of his commandments are the causes of suffering.

In contrast to some of the other New Religions, Konko-kyo repudiates many of the baser aspects of popular religion, such as magic, divination, and exorcism. Rather it places major stress on diligence in attending the services of worship and listening attentively to the sermons. It insists that faith be sincere and that it be manifested in daily life.

My own contacts with Konko-kyo were limited to two visits to a large church in Osaka, a major industrial city, where the sect seems to be especially strong. I was most impressed by the pattern of worship. Three services are held daily, at 6:00 a.m., 2:00 p.m., and 8:00 p.m. The times have been set with a view to accommodating the laboring people. Between three and four hundred worshipers are in attendance at each service. Except on festival occasions, when the priests of several churches join forces and make food offerings to the God, the service is not elaborate. It consists mainly of prayers, some of which are chanted at length in unison with a most impressive effect. The service is followed by a sermon. Overall, Konko-kyo gives the impression that it possesses a strong core of sincere piety, of honest self-inspection, and of benevolent social concern.

3. *Seicho-no-Ie*

The sect which has attracted the greatest number of adherents from among the intelligentsia is Seicho-no-Ie ("House of Growth"), which has a membership of about 1,000,000. The founder is Taniguchi Masaharu, who, since 1930, has parlayed his studies in various religions and his skill in writing first into a successful publishing business and, subsequently, into a flourishing religious movement. Though he has at times achieved some notoriety for his remarkable vacillations with the winds of opportunism (he was for a time an ultra-nationalist and supporter of Emperor worship) his skill as a writer has enabled him to escape stigmatization. He is today one of Japan's most prolific authors. His output includes a multi-volume Scripture for his sect and innumerable other books, tracts, and magazines in both Japanese and English. He has published one major work in English, *Divine Education and Spiritual Training of Mankind*, to which five "forewords" have been contributed by leaders of various "divine science" movements in the United States.[5] A careful peruser of both Christian and Buddhist literature, Taniguchi has borrowed copiously from both sources and has worked literary wonders with his gleanings. The nature and impact of this work are aptly indicated in the statement of a young Japanese scholar in commenting on the attraction of "brightly refurbished teachings from the

[5] The Scripture of Seicho-no-Ie is *Seimei-no-Jisso* ("Truth of Life") which, according to an advertisement in the sect's monthly magazine, *Seicho-no-Ie* (Vol. VI, No. 4, April, 1957), has sold 8,000,000 copies in the past twenty-five years. *Divine Education and Spiritual Training of Mankind* (Tokyo: Seicho-no-Ie Foundation, Divine Publication Department, 1956) is described as the "essence" of *Seimei-no-Jisso* in an English translation. When visiting the sect's headquarters in Tokyo, I asked an attendant at the book stall how many books Taniguchi had written. He replied that he did not know and that he did not suppose that the Founder himself knew.

old religions, done in beautifully refined passages."[6]

The message of Seicho-no-Ie is beamed to the people at a conscious-need level. Ill health, strained husband-wife and in-law relations, and behavior problems in children are typical subjects of concern. Taniguchi's diagnosis and therapy in all such cases are based on the principle that man is a child of God created for happiness in an "Edenic Paradise" attainable in this world. Illness has only an apparent reality. It is simply an illusion which results from a lack of gratitude. Similarly, other untoward situations are actually the reflections of the mind of an ungrateful or bitter person. Hence, healing comes by the rectification of the mind through faith in God.

It is my impression, derived from reading some of the literature of Seicho-no-Ie and attending one of their meetings, that there are three techniques in particular by which "saving faith" may be attained. The first is reading the Scripture and related literature. In the reported case histories which I have read, it is not always clear whether the efficacy of this practice is more related to understanding or to merit. The second technique calls for the repetition of an expression of gratitude (*arigato gozaimas,* "thank you") until a genuine sense of gratitude both to and for persons and things becomes a reality. Finally, when evidence of healing is discernible, the beneficiary is enjoined to testify to its reality and the manner of its achievement, both to make the new faith secure and to witness to others in their needs.

While these three seem to be the most clearly sanctioned techniques, there are also admonitions to pray and apparent admissions of the usefulness of spiritualism and other occult forms.

It is my understanding that, apart from the gatherings at the modern headquarters building in Tokyo, most meetings of Seicho-no-Ie are held in private homes. I was a visitor in one such meeting, which was attended by about seventy-five people and was addressed by a university professor. The program was preceded by the unison recitation of portions of the Scripture, in which each new arrival joined as soon as he had seated himself on the floor. When all were assembled, an official introduced the speaker who then spoke for two hours and a quarter in a most vivid manner. His speech was followed by a number of personal testimonies, relating stories of illness and family tension which had been cleared up by the development of a sense of gratitude. These were remarkable utterances, partly because of their intense emotional undertones and partly also because such frankness in revealing one's inner struggles seems so atypical of the Japanese. The meeting was concluded with a period of informal fellowship and the serving of refreshments.

4. *PL Kyodan*

A few of the New Religions have adopted rather bizarre titles incorporating English words or Japanese transliterations of English words. One such sect is PL Kyodan ("Perfect Liberty Church"), a post-war revival of a pre-war movement known as Hito-no-Michi ("Way of Man"), which was begun in Osaka in 1925 by Miki Tokuhara, father of the originator and present leader of PL Kyodan. Hito-no-Michi was dispersed by the war-time cabinet, and most of the members disbanded. However, a few of the most ardent devotees maintained the ideals of the movement "underground" until the granting of religious freedom after the war made possible their open proclamation again. The movement was reborn in PL Kyodan in 1946. The reorganizer of the sect in its present form is Miki Tokuchika who continues to serve the Order as its Master Teacher or *Oshie-oya,* an office which is

[6] Kobayashi Sakae, "Changes in the Japanese Religions after World War II" (Unpublished STM Thesis, Union Theological Seminary, New York, 1957), p. 98.

comparable to that of the Shimbashira in Tenri-kyo, except that it is not necessarily hereditary.

The object of worship in the PL Order is *Mioya-O-Kami* ("Parent God"), who has no connection with any of the traditional deities of Japanese mythology. Indeed, the PL Kyodan is a monotheistic religion, though a very tolerant one. The Order teaches that other religions worship the one God according to different understandings of him.

The distinctive creed of this sect is set forth in twenty-one "Precepts for Conduct in Life."[7] These are believed by the members of the Order to have been revealed to the Founder at Hiroshima in 1947.

1. Life is Art.
2. The whole life of the individual is a continuous succession of Self-Expressions.
3. The individual is a manifestation of God.
4. We suffer if we do not manifest our self.
5. We lose self if we are swayed by our feelings.
6. Our true self is revealed when our ego is effaced.
7. All things exist in mutual relation to one another.
8. Live radiantly as the Sun.
9. All men are equal.
10. Bring mutual happiness through our expression.
11. Depend on God at all times.
12. There is always a way peculiar to every name.
13. There is one way for men, and there is another for women.
14. All things exist for World Peace.
15. Our whole environment is the mirror of our mind.
16. All things make progress and development.
17. Grasp the heart of everything.
18. At every moment man stands at the crossroads of good and evil.
19. Practice at once whatever your first inspiration dictates.
20. Attain the perfect harmonious state of mind and matter.
21. Live in Perfect Liberty.

The essence of the PL doctrine is included in the first article of the creed: "Life is art." To every individual there has been given a personality that innately is both unique and precious. The happiness and meaningfulness of each life depends upon the full and free expression of one's personality. Just as the "professional" artist expresses his personality by that technique and in that medium which constitute his forte, so every person should create art through the expression of his true self in the work that is his to do. As the Master Teacher says it: "When one sets one's whole mind on washing or sweeping or any other work, one's true personal quality is expressed in it. Then, those works have been elevated to art."[8] Thus, the "artistic life" is the only way to true happiness and real satisfaction.

If, in the course of such a life, a misfortune such as illness or accident should occur, one must know that the event is God's warning (his parental admonition) that some deviation from the way has taken place. Relief from misfortune then awaits the discovery of the deviation and the manner of its correction. In general, misfortunes are regarded as *gasho* ("ego-phenomena"), manifestations of an overweening self-consciousness which occur when man forgets that he exists only by the grace of God. However, to learn the exact nature of a particular offense, one must turn to the Master Teacher (or one of a very few other sanctioned consultants) for a *kokoroe* ("precept" or "instruction") which is ap-

[7] *Perfect Liberty: How to Lead a Happy Life* (Tondabayashi, Japan: PL Kyodan, n.d.).

[8] Miki Tokuchika, "The True Way of Life" (An unpublished essay in typescript), p. 1. A copy was given to me on the occasion of a visit to the PL Kyodan headquarters at Tondabayashi on May 11, 1957.

plicable to his situation. The Master, who is said to be always praying and to live in "conformity to God," is able to diagnose the nature and cause of each misfortune and to prescribe a corrective. An interesting but rather obscure aspect of this role of the Master is his ability and willingness, in certain emergency situations when there is insufficient time for instruction, to make himself a sacrifice for the believer—that is, to experience "vicarious suffering"—until such time when instruction can be given. The presence of such a man, in whom the wisdom of God is believed to reside, has made unnecessary the development of a scripture.

The PL Kyodan now has about 600,000 followers. Most of these are urban dwellers, but otherwise they are not typed according to particular social strata. Reportedly, a wide range of occupations and professions is represented among them. The organization and program of the Order is highly centralized. Though the leaders are interested in an international outreach, the Order is as yet too young to support a foreign missionary program.

At the present time much of the energy of PL Kyodan is directed toward the development of their headquarters on an extensive acreage in a hilly and wooded area in Tondabayashi near Osaka. Most of the present buildings are only temporary structures, and it is evident that it will be a long while before their elaborate plans for permanent installations will be realized. In the development of this area, a major emphasis is being placed on youth and recreation. At the time of my visit (May 11, 1957), an eighteen-hole golf course and three baseball diamonds were being constructed. A labor force for the latter project is supplied by the PL Youth Association, whose members come in groups for four-day training periods, and perform manual labor as a part of their training. The leaders of the Order also aspire to make their headquarters a renowned beauty spot. To this end they have made a lake and have spanned it by an artistic red bridge. The hills around the lake have been cleared of pine trees and planted with cherries, in the hope that within a few years this place will become one of the most famous cherry-viewing sites in Japan. The excitement of helping to create their own haven, or even heaven, is one of the important motivations and cohesive factors in the development of PL Kyodan.

5. *Ittoen*

In the hills just east of Kyoto there is a unique religious community called Ittoen ("Garden of One Light") which has as its founder and leader a saintly octogenarian by the name of Nishida Tenko. The movement which centers in this establishment is sometimes likened to the early Franciscan movement, and the leader, known affectionately to his followers as Tenko San, is often called by others the St. Francis, the Gandhi, or the Tolstoy of Japan.

The ideal life of Ittoen is one of total dependence upon God. It is characterized by five aspirations:

(a) A life of non-possession.

(b) A life of repentance and abiding in God.

(c) The worship of God through all religious truths.

(d) Service of love, performed without hope of reward.

(e) The establishment of a heavenly kingdom upon earth.

God in Ittoen is called *Ohikari* ("Light") and is conceived as the Essence of all religions. In this concept, as in a number of other aspects, Ittoen is conspicuously syncretistic. While the life of this community is pre-eminently the product of the faith and genius of Tenko San, he has been influenced by various religions, notably Buddhism and Christianity. This is nowhere more evident than in the principal symbol by which the community represents the object of its worship. It is a composite symbol consisting of a Christian (Greek) cross and a Buddhist

swastika combined into a single circular figure and superimposed upon a light from which twelve rays emanate. The same concept is expressed in the arrangement of the sanctuary. In it there are three altars. The one in the center is dedicated to Ohikari; those which flank it on the right and left represent respectively the essence of Buddhism and the essence of Christianity.

Throughout Japan there are perhaps five hundred persons who endeavor to live by the principles of Ittoen, but the movement centers in the colony near Kyoto where two or three hundred residents share a communal life in company with their leader. They have few possessions. Their clothing, food, and living quarters are adequate but quite plain and coarse. Each day is lived according to a rather rigid schedule which makes provision for regular early morning and evening worship and places a special emphasis upon hard work. For the children there are schools, but the youngsters too are expected to contribute their labor. Much of the work is for the support of the community. There is cleaning and maintenance work to be done on the buildings and grounds; there is a printing press to be run; there are fields and animals to be tended. However, the community also undertakes to serve others, usually by performing such demeaning tasks as cleaning streets and rest rooms, without seeking remuneration for their work.

The way of life which characterizes this movement was initiated by Tenko San in 1905. Having entered a career in business some years earlier, he found unbearably repulsive the ugly struggle for existence in which he was involved. It seemed to him that the desire to live and flourish that drives a man to put self-concern above the regard for others and leads him to fight and cheat in his struggle for material gains has been through the centuries the cause of mankind's confusion. In his revulsion Tenko San renounced such a life and resolved either to live penniless apart from meaningless struggle or to die. On the third day of his homelessness, the faith which was to govern his life was born as he heard a baby cry for its mother's milk. This cry he interpreted as a message from God. As the mother responds to the baby's cry, he conjectured, so God assumes responsibility for the life of man in this world. Man can live in dependence upon God; indeed, this is the natural way for him to live.

Thus, Tenko San began a new experiment in living. He would live in the streets and possess nothing except a single coarse garment. He would eat nothing that must be acquired by struggle. He would do all the good for others which he possibly could do without considering the disagreeable nature of his work or hoping for reward. The results seemed to validate his faith. A sufficiency of the essentials of life was forthcoming, and in addition the example of his selflessness was awakening in others an awareness of their need for repentance and for the renunciation of materialistic standards. He was, of course, regarded by some as a mad man. At times he was also suspected by the government. But eventually he won the respect of the nation and attracted to himself persons who desire to follow his way of life. There came a time also when those who were renouncing possessions wished to give them to Ittoen. Since it would have been a violation of his principles to accept them personally, Tenko San permitted the establishment of an incorporated foundation to hold and manage property for the benefit of the life of Ittoen.

On December 30 and 31, 1956, I was the guest of Tenko San and his community. I was privileged to observe and to share in various phases of their life and to have three conferences with the saintly leader himself. As we conferred on the last day of the year, he told me that at midnight he would leave Ittoen and return "home"—by which he meant to say that he would go back to the streets which were his real abode. Ittoen, he

said, could not be considered as his home but only as his place of service during the year. If it should be the will of the community that he should return, their representatives would seek him out on the following day and invite him back. Now, it is obvious that this procedure has only a symbolical significance. Tenko San is too old to live in the streets as once he did. Ittoen is his home, and he is the acknowledged and much respected leader of the community which he founded. However, in order to keep alive the ideal of homelessness and non-possession of material things, he repeats this ritual at each year's end.

He is, in any event, a remarkable and admirable man whose life is an application of that exhortation of Jesus which he has taken as one of his mottos: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

6. *Rissho-kosei-kai*

Possibly the fastest-growing sect in Japan at the present time is Rissho-kosei-kai, a derivative of the Nichiren sect of Buddhism. Founded in 1938, this movement had only 1,000 devotees by 1945 at the end of World War II. It now claims a membership of 1,500,000. This sect has two founders, Mr. Niwano Nikkyo, president of the society, and Mrs. Naganuma Myoko, vice-president. People of lowly social origin and little formal education, they met in Reiyu-kai, another Nichiren off-shoot, and subsequently seceded from it in order to organize their own independent society. Their headquarters, already extensive but still being expanded, are in the outskirts of Tokyo.

In terms of its own expressed aim, Rissho-kosei-kai aspires to lead out in a revival of Buddhism. This is evident in the summary of its purpose which headquarters shares with inquirers. It reads as follows:

> Adoring the Eternal Lord Buddha Sakyamuni as the Supreme Being, complying with the Scriptures of the Lotus of Perfect Truth and practicing the morality of the Bodhisattva, we aim to accomplish the perfect character and establish the Kingdom of peace and happiness.[9]

This statement coupled with an emphasis on services commemorating Saint Nichiren (1222-1282) would tend to identify the sect as essentially a Buddhistic movement. However, its really distinctive aspects are more typical of the broader range of Japanese popular religion.

For example, not only is reverence for ancestors a point of major emphasis, but also the devotees are encouraged to believe that ignorance or neglect of the ancestors may be the cause of ill-health or unhappiness among the living. This belief, therefore, figures prominently in the healing rites of the sect; for the healer's diagnosis of illness is often a pin-pointing of some neglect of the ancestors. Futhermore, divination of various sorts, with occasional tragic consequences, is generally practiced.

Another notable feature of Rissho-kosei-kai is the care with which the members are instructed. I was much impressed by this fact on the occasion of a brief visit to the sect's Tokyo headquarters. My visit happened to correspond with the period of daily worship and instruction, and I was granted the privilege of observing these activities. The devotees had gathered in a large modern building which had three spacious assembly rooms, one above the other, identically equipped with a worship center and the traditional mat-covered floor. Though this was just a normal day, several thousand people, mostly women, were present. When the worship had ended, the people divided into "buzz" groups which, so I learned, were study sections. Each group had its appointed leader whose task it was to instruct the members and to answer their questions, which oftentimes are associated with needs of a very personal sort. Frank-

[9] "A Summary of the Rissho Kosei Society" (Typescript). A document given to me on the occasion of a visit to the Rissho-kosei-kai headquarters at 27 Wadahoncho, Suginami-ku, Tokyo, on May 28, 1957.

ness of a type which the Japanese usually shun is characteristic of these sessions.

It should also be said that Rissho-kosei-kai sponsors many types of group activities, such as pilgrimages, festivals, building projects, drama, and concerts, and that it promotes evangelistic work among the inmates of reformatories and prisons. Within its headquarters precinct the sect maintains a hospital,[10] a nursery school and kindergarten, lower and upper secondary schools for both boys and girls, and a library.

7. *Soka-Gakkai*

Another movement derived from the Nichiren sect of Buddhism is Soka-Gakkai ("Value-Creation Association"). This group, which was founded in 1940, recently has become the most inflammatory of all the "New Religions." Retaining all of the fanatical intolerance of Nichirenism, the devotees of Soka-Gakkai apparently are endeavoring to spearhead a revolution in Japan. Their avowed political aspirations and their unscrupulous techniques of propagation are becoming increasingly alarming to many Japanese.

I have had no personal contact with Soka-Gakkai, but, particularly during the spring of 1957, I followed with interest the newspaper accounts of its activities. This report is a digest of newspaper clippings rather than a description of the sect.[11]

In June of 1957 it was reported that Soka-Gakkai held three seats in the House of Councillors of the National Diet and nearly sixty seats in various local government assemblies. It is the announced goal of the sect to control all seats of both houses of the Diet within two decades. In campaigning for their candidates the devotees flaunt the election laws, insisting as they do so that faith is more important than law. Thus they employ intimidation and bribery with impunity, and when some of their number are arrested they accept their fate without concern, believing that imprisonment is nothing but a sacrifice necessary to the accomplishment of their goal.

Soka-Gakkai also is making a determined effort to win the loyalty of coal miners in Hokkaido, the northern-most island of Japan. The sect has set itself up in opposition to the miners' trade unions. Taking advantage of the insecure material and spiritual condition of the miners, Soka-Gakkai says to them that if they will only believe in the teachings of the sect they will become invulnerable to the dangers of their trade, and their wages will be raised without their having to resort to strikes. So enticing has this appeal been that the unions are seeking means by which, without violating the constitutional guarantee of religious freedom, they can defend themselves against this encroachment.

Similar irresponsible tactics are being employed all over Japan in the evangelistic endeavors of the sect. In one town a "missionary" succeeded in converting secretly a number of school girls, who were led to believe that membership in the sect would improve their scholastic records. This maneuver came to light when a Soka-Gakkai worker called at the home of one of the girls and demanded of her parents that they destroy their family Buddhist altar.

In another town a group of fanatics called at the home of the pastor of the Holiness Church, roused him from bed, and demanded that he convert to Soka-Gakkai and become the leader of their local group. When he refused to comply, his visitors rushed into the church and laid it waste. Official inquiries into this incident led to the further discovery that in that area pro-

[10] As in the case of Tenri-kyo, Rissho-kosei-kai in establishing its hospital has adopted the policy of employing only medical doctors. "Faith healers" do not practice in the hospitals; indeed, in an official pictorial survey of the sect's activities (published in 1954) the statement is made quite pointedly that the doctors are *not* members of the sect.

[11] The articles appeared in *The Japan Times* (May 23, June 20 and 21, 1957) and *The English Mainichi* (June 16 and 22, 1957).

selytizers often had solicited members through extortion and blackmail and had forced their way into homes to destroy family altars.

General Characteristics of the New Religions

In the complete absence of a really intensive scholarly analysis of the New Religions of Japan, all generalizations concerning them must be regarded as tentative. It is with this admission that I set forth here my own generalizations, which for the most part are derived impressionistically from contacts with the sects which have just been described. As I have reflected upon these experiences, it has seemed to me that, as a generic group, the New Religions reflect two broadly general characteristics within which individual sects manifest certain variations.

1. *Functionally the New Religions are crisis religions.* Whether they originated in the days of the social quakes that accompanied the decline of the Tokugawa Shogunate and the beginning of the Meiji Restoration in the mid-nineteenth century or emerged from the chaos of World War II, these sects are prime examples of the manner in which religion may be employed, when crisis has laid bare the elemental needs of man, to intensify the essential emotions in his life and thus to restore apparent stability. For over a century social crisis has been endemic in Japan. The causes and manifestations have varied in detail, but the crisis itself, in a large measure, has been unrelieved, particularly as it has affected the depressed classes in that land. It is from the people of such classes—naive and unsophisticated as they are—that the New Religions draw the majority of their devotees. To them they promise, either explicitly or implicitly, some or all of four boons by which social crisis may be, or may seem to be, alleviated.

(1) *They promise physical health.*

A large number of the New Religions practice "faith healing," and apparently most of the others also are, in some sense, guarantors of physical health. Not uncommonly the teaching is propounded that illness is illusory, a factor which often suggests comparisons between some one or another Japanese sect and Christian Science. While there is no indication that bizarre healing practices are diminishing, it is perhaps very significant that some of the most successful sects associated with "faith healing" (notably Tenri-kyo and Rissho-kosei-kai) have established modern hospitals staffed with reputable medical doctors who usually are not devotees of the sponsoring sect. Apparently such a policy is motivated in part by a desire to overcome unfavorable publicity and to achieve a degree of sophistication more appropriate to their numerical size.

(2) *They promise material well-being.*

Prosperity for all of their devotees, or at least a sufficiency of essential goods, seems to be a general goal of the New Religions. Their concern with economic insecurity may lead them on occasion to sociological analyses and remedies, but characteristically they attempt to convince the harrassed individual that his greatest need is for the rectification of his own mind and heart. Hence, he is invited to take the way of religious faith and ritual performance as the means by which he may remove from his own life that which hinders him in his quest for prosperity.

(3) *They promise peace of mind.*

Many of the New Religions advocate the adoption of certain formulae and other techniques for overcoming worry or fear or for relieving interpersonal tensions. It is an impressive fact that the devotees of these sects seem almost invariably to be joyful and optimistic and in most cases, excepting the occasional fanatics, to live harmoniously within their social groups. That their reli-

gion may be an artificial or superficial "tranquilizer" of sorts must be acknowledged, but its apparent benefits are, nevertheless, considerable.

(4) *They offer a sense of community identification.*

Social solidarity traditionally has been a part of the Japanese ideal, but in its realization the masses of the people sometimes have been reduced to the position of functioning parts in a great machine. The New Religions, through policies of friendliness and sympathy, have helped their believers to become aware of themselves as persons working in concert with other persons toward the accomplishment of desirable and seemingly attainable goals.

2. *Doctrinally the New Religions are syncretistic.* This fact is manifested in two forms. First, in most instances the great mass of Japanese folk religion provides the basic materials from which these various sects have been compounded. This is a source which in itself represents the coalescence of many elements of diverse origin, some native and some imported. Indeed, the admixture of religions is one of the signal features of Japanese cultural history. Second, most of the New Religions receive their distinctive character from historic founders, but in the elaboration of key ideas the founders, or their successors, are likely to draw quite generously from widely varied sources. Particularly in their effort to achieve doctrinal sophistication, the leaders of many of the sects have utilized some of the doctrines of Buddhism and Christianity. It is somewhat ironical that these two great universal religions, now seemingly unable on their own terms to challenge the Japanese people, unwittingly have become the source of "saving" words spoken in the name of gods other than their own.

Analysis by Analogy

The more I consider the New Religions of Japan the more I am persuaded that a comprehension of this phenomenon is essential to any profound understanding of the total complex of contemporary Japanese life and culture. Therefore, I have been moved to inquire whether there might be available to me some additional method of analysis by which I could push on to a degree of understanding relatively more advanced than that which is reflected in the recording of my impressions. It has occurred to me that some increase in understanding might be afforded by relating the New Religions to certain functional analogues for which more adequate data are available.

Analogically, the New Religions invite comparison with the "messianic" cults of primitive societies, such as the "Ghost-Dance Religion" of the American Indians and the "Cargo Cults" of New Guinea. These cults are examples of a socio-religious phenomenon which, for over a half century, has been reasonably well understood by anthropologists.[12] Among such cults, wherever they have been discovered, there is discernible a remarkably standard pattern of development in which at least five factors are recurrent: (1) social crisis intensified by an intrusive culture, (2) a charismatic leader, (3) apocalyptic signs and wonders, (4) ecstatic behavior, and (5) syncretic doctrine. The milieu from which they arise, described in the words of anthropologist Margaret Mead, is the "ferment of half-abandoned old and half-understood new."[13]

It is quite clear that these primitive "messianic" cults are to be understood as the reactions of various in-groups to certain overt threats to their traditional existence

[12] The literature on the subject includes the following: Paul Bailey, *Wovoka, the Indian Messiah,* (Los Angeles: Westernlore Press, 1957); Alexander F. Chamberlain, "New Religions," *Journal of Religious Psychology,* VI (1913), 1-49; Margaret Mead, *New Lives for Old* (New York: Morrow & Co., 1956); James Mooney, *The Ghost Dance Religion,* 14th Annual Report of the Bureau of Ethnology for 1892-93 (Washington: Government Printing Office, 1896).

[13] Margaret Mead, *New Lives for Old* (New York: Morrow & Co., 1956), pp. 214-15.

at times when radical transition has already begun. In such a situation the integrity of a group thus threatened is doomed if it chooses either to retreat into the old or to dash precipitately into the new. Its only defense lies in a paradoxical commitment to reaffirm the old and at the same time to reform it, to repudiate the new and simultaneously to adopt it. Such a paradox cannot possibly be directly converted into polity, but it can be resolved in a religious experience and thus become the means of reaffirming an impression of in-group solidarity and the motivation for developing new patterns of group behavior.

It appears that in general these same conditions figure importantly in the rise of the New Religions in Japan and that, in the two instances, the functional roles of these sects are analogous. If we had available to us more complete data, perhaps by spelling out the character of this parallelism in still more precise detail, we should be enabled to see more clearly the generic relationship of the New Religions and to understand more adequately their significance as a cumulative socio-religious movement in modern Japan. To propose such a thesis, however, is not to suggest that the Japanese are "primitives"; it is rather to invoke a familiar principle of anthropology that the careful analysis of a recurrent phenomenon in relatively homogeneous and circumscribed primitive societies may reveal certain principles of social behavior that are equally prevalent, though less readily discernible, in more sophisticated cultures.

Japanese Reaction to the New Religions

While the New Religions have attracted millions of followers from among the Japanese masses, with the possible exception of Seicho-no-Ie they have not won many devotees among the intelligentsia, nor have they sparked any considerable spiritual awakenings among students on the university campuses. Indeed, although some of the best minds in Japan are still dedicated to struggling with religious issues, the trend of interest among intellectuals is definitely away from religious concerns. Even so, the phenomenal growth of the New Religions, particularly within the last decade, has not failed to attract attention within the ranks of the intelligentsia. The various types of reaction from this quarter are quite instructive concerning certain details of the quandary confronting modern Japan. In general, reaction is critical and hostile, but its harshness usually is tempered somewhat by sympathy for the frustrated and by a feeling perhaps of nostalgia for "the days when Japan had a soul."

1. *Reaction of Religious Leaders.*

In conversing with various head priests and educators representing the old traditional religions of Japan, I gained the impression that as a group they look upon the New Religions as perversions of true religion perpetrated by greedy impostors. Still, it seemed also that the presence of the New Religions had so engendered within these leaders a sense of their own need for repentance that they were inclined to look upon the intrusive sects with a certain degree of magnanimity. Since this impression proved difficult to document from the data which I had collected, I turned to one of my close friends, a lay Buddhist scholar and author of a book criticizing the New Religions,[14] and asked him to set down for me an outline of his reactions to these cults. His statements tend to corroborate my impression. First he belabored the New Religions severely for their bold eclecticism, for the unprincipled opportunism of their lead-

[14] Inagaki Saizo, Principal of Seitoku Gakuin, a high school of the Jodo Shin sect of Buddhism in Kobe. Since then I have found further corroboration from another source: Ariga Tetsutaro, "The So-Called 'Newly-Arisen Sects' in Japan," *Occasional Bulletin*, Volume V, Number 4, March 29, 1954 (New York: Missionary Research Library).

ers who prey upon the ignorant and suffering, and for their fanatical and misleading exaggerations of the benefits of their religions. However, he turned next to examine the conditions which had fostered the rise of the New Religions and proceeded to list thirty-two points detailing the failure of Buddhism to minister to the Japanese people in this period of their greatest social crisis. While he deplores the rise of the New Religions, he recognizes that the state of the traditional religions is permissive of their rise. Said he: "The old religions have given room for the activities of the New Religions. . . . It is lamentable that almost all the sects of Buddhism have lost their power and their truth." The masses just will have the solace of religion, and if the old forms no longer are productive, new forms will arise to fill the breach.

2. *Judgment of the Secular-minded Intelligentsia.*

Because of the traditionally close relationship between the Buddhist and Shinto religions and family and community loyalty, many Japanese intellectuals participate formally and occasionally in the rites of one or both of these religions. However, for the most part, such participation cannot be construed as evidence of real personal faith. The intelligentsia of Japan is rather thoroughly, if uneasily, secularized. The nature of that secularization, as well as the uneasiness with which it is sported, is manifested in various aspects of the prevailing sophisticated judgment regarding the New Religions. It seems likely that the order in which these are set forth here represents a fairly common sequence in the intellectual's appraisal of these sects.

(1) *The New Religions are amusing.* Almost anyone, no matter what his origin or experience, can become the prophet of a god and amass a group of followers with relative ease. The teachings are ridiculously superficial and illogical, and oftentimes they are made to appear even more ludicrous by the nature of the problems to which they are directed.[15] One college professor writes: "I even burst out laughing sometimes when I am reading the doctrines of some New Religions."[16]

(2) *The New Religions are unsavory and dangerous.* Many Japanese intellectuals find the New Religions to be not only laughably ridiculous but also disquietingly so. Rather generally they are repulsed and alarmed by much that they see and hear. For example, the following reaction, recently published, appears to be a fairly typical one:

> I once glanced at a propaganda pamphlet issued by one of these new religions, and found myself more struck by something nasty in the general tone than by any merits or demerits in the actual ideas it propounded. The religions of the past which are worthy of the name somehow give an impression of cleanliness, but about certain of the new religions there clings an odour that is distinctly unsavoury.[17]

Such feelings of disgust are intensified still further by the recognition that the activities of many of these sects are a cover-up for extortion and quackery of many sorts. Weak and ignorant people regularly are the prey of the greedy; the ill and confused frequently are brought to a still greater harm. Thus, a Buddhist scholar, in awkward but expressive English, voiced his concern in this statement: "Of course, some patients will be glad being restored their health, but we must know how many innocent people hurry to the grave untimely because of their not consulting the doctors."[18] In another instance, a foreign resident of Japan wrote to the editor of *The English Mainichi* citing the studies of a prominent

[15] For example, Taniguchi, the founder of Seicho-no-Ie, begins one of his books (*Divine Education and Spiritual Training of Mankind*) with a series of case histories relating how parents' acceptance of his teaching had resulted in curing their children of the habit of bed-wetting.

[16] Naramoto Tatsuya, "Birth of Gods" (Kamigami no Tanjo), *Asahi Shimbun*, October 16, 1955. Translated by Miss Chieko Miyazaki.

[17] Masumune Hakucho, "Thoughts on the New Religions," *Japan Quarterly*, IV (1957), 66.

[18] Inagaki Saizo in a personal note to the author.

Japanese psychiatrist to allege that there is an "increasing wave of insanity produced by the present popular religions attracting followers through faith healing and promises of material success."[19]

(3) *Still, the New Religions are timely, while the old religions have failed.* Since antiquity one of the marks of erudition in the Far East often has been a recognition of the social function of religion. Man has an incurable penchant for seeking help in religion. This is a fact which may be deplored but which must be faced, and the possibility should always be considered that even naive and gross forms of religion may be utilized to produce socially useful results. Thus, many of the intellectuals in Japan, conscious of the broad base of naive piety in their land, know that in this period of social crisis the integrative ministry of religion is needed. The people require it; the old religions are static and unresponsive; the way is open for the New Religions. This may be acknowledged somewhat resignedly, as in the following statement:

> Religions, even religions as powerful as Christianity once was, may wane; yet human beings still need some source of spiritual strength. These are troubled times, and it is perhaps inevitable that if the old religions have lost their authority man should be ready, if only his spiritual weakness is played on, to entrust himself body and soul to something such as these new religions. It may be very right and proper, from a practical social point of view, to eradicate the harmful effects on men's minds of these new religions, but come what may, the pious soul doubtless will still cling to his beliefs.[20]

On the other hand, this situation is faced more hopefully by certain others. For example, the man who laughed at the doctrines, as being superficial and indiscreet, later testified that "after deep consideration you will have a feeling more friendly toward the New Religions than toward the so-called 'existing religions.' "[21] Certainly, he admitted, they are simple and naive, but they are dynamic. They are conscious of the problems and sufferings of people and are directed toward their alleviation. Furthermore, he asks, "Which is it that has a stronger prayer for peace, the existing religions or the New Religions?" Perhaps it would be generally acknowledged among the intelligentsia that the New Religions have the right concerns, even though their motivations and techniques may be questionable.

(4) *Time will tell which of the New Religions are opiates and which "true" religions.* There is some disposition in Japan to say that the new concept of freedom of religion is too broad when it is permissive of such a development as the rise of the New Religions. However, it is my impression that the prevalent mood tends toward a *laissez-faire* attitude, which holds that, while most of the New Religions are ill-conceived, they ought to be left alone; for each one will progress only as far as it deserves to go. This apparently was the view of a noted Japanese historian when he said to me, "The New Religions must speak to ignorant people at first. As they mature they may become more profound. If they do not, others will arise to take their place."[22] Furthermore, if certain ones of the New Religions do survive indefinitely, they may bring contributions of lasting value to Japanese society. "Who knows," says another learned man, "this age of science may yet produce a new Christ or a new Buddha who will weave a new world of illusion in a truly disinterested attempt to save the masses of mankind."[23]

Conclusion

It might fairly be supposed that this survey of the New Religions of Japan would give rise to several questions concerning the eventual significance of these sects. In

[19] Litsanidi, *The English Mainichi,* May 23, 1957.
[20] Masamune, *op. cit.*, pp. 67-68.
[21] Naramoto, *op. cit.*
[22] Nakamura Naokatsu, retired Professor of History, Kyoto University. The comment was recorded by the author in a personal interview on June 14, 1957.
[23] Masumune, *op. cit.*, p. 69.

conclusion, therefore, I shall attempt to anticipate three such queries and supply tentative answers to them.

1. *How lasting are the New Religions likely to be?*

There is about most of the New Religions an apparent shallowness and transitoriness. It is very likely that the careers of most of the individual sects will parallel that of the seed which fell in the shallow ground. Having germinated and sprung up rapidly, they will just as quickly fade away. However, given the broad base of naive piety that exists in Japan and a further prolonged period of social crisis, such sects as these will continue to rise and flourish. They are to be considered primarily as the by-products of the efforts of a disturbed society to achieve integrity and stability. Even so, some among these sects may even now be acquiring sufficient depth to become permanent factors in the religious life of Japan; indeed, some few of them may be playing a much more complex and portentous role than I have hitherto indicated. The questions which follow will point this up further.

2. *Are the New Religions in any way related to the current general resurgence of traditional religions throughout much of Asia?*

This is a difficult matter to assess. On the surface it would appear that the New Religions are alternatives to the traditional religions. Buddhism has been stagnant for several generations and suffered severe financial losses at the end of the war through the confiscation of timber and farm land which had belonged to the large temples. Shrine Shinto, because of its association with militarism, was discredited and restricted after the war, and has only recently recovered its earlier popularity. Perhaps it could be argued that, to the extent that they have caught up and further popularized certain elements of Buddhism and Shinto, the New Religions represent a resurgence of Japanese traditional religion, even though, with only a few exceptions, they do not function within the structure of the classical religions themselves. However, to follow this tack is to beg the question somewhat. It may be more instructive to focus this inquiry solely upon the exceptional movements which began as subsects of some branch of Buddhism. The history of the popularization of Buddhism in Japan suggests that, if there is to be a revival of Buddhism, it may result from such movements as these.

In a sense, the history of Buddhism in Japan is the story of a splintering-off process, in which the most significant divisions have occurred at those times when Buddhism was decadent and some great charismatic personality appeared to propound a radically new interpretation of the Buddhist message and its relevance to the human situation. The men in whom these movements centered became the revivers, subsequently the saints, of Japanese Buddhism, even though their doctrines often bear little resemblance to those of original Buddhism. The movements themselves, the "New Religions" of their day, became the dominant bodies of Buddhism in that land. While among the current New Religions there does not appear to be any leader of the stature of Shinran or Nichiren, for example, it is well to note that, in the past, the revival of Buddhism has been accomplished in this wise, and it might happen again.

3. *What do the New Religions portend for the future of religion in Japan?*

There are too many variable, even unknown, factors in the religious situation in Japan for one to make a detailed prognostication concerning what will happen. However, it seems certain that any religion which would enlist a large following in that land must give an important place to certain emphases current among the New Religions. First, it must emphasize the possibilities of human nature. The Japanese generally be-

lieve that the Divine, however conceived, is ancestor to human nature, not another order of being. Second, it must undertake to resolve the ethical and social problems of this present world. The place for otherworldly and opiate religions is likely to be drastically diminished in the new Japan. Third, it must be a tolerant religion, capable of utilizing creatively various elements from seemingly diverse traditions.

If this is an accurate reading of the omens, then there are certain implications to be considered by those who have an interest in the cause of specific religions in the future of Japan. These were summarized so forcefully for me by a Japanese historian,[24] that I am going to conclude by presenting, without commentary or endorsement, a digest of his statement. He said, in effect, Buddhism *cannot* speak to the new Japanese society; Christianity *does not* speak to it. Japan needs a new religion which combines the good points of Buddhism, Shinto, Christianity, and Chinese ethical teaching. This must be, not a mere collection, but a *new religion* coming through the old ones. This new religion probably will come more from Christianity than from Buddhism, but it must be something other than present Christianity. When Buddhism came to Japan, it considered itself to be superior to the Japanese religions and, because of the backward condition of Japanese culture at that time, it could succeed on that assumption. Now the situation has changed. The foreign proponents of Christianity must see and accept the Japanese as their equals. The Western missionary who takes his stand on the same level with the Japanese can help to create a new religion in Japan based mainly on Christianity rather than Buddhism.

[24] Nakamura Naokatsu in an interview on June 14, 1957.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE CHURCH REDEMPTIVE

By Howard Grimes. New York & Nashville: Abingdon Press, 1958. 191 pp. $3.50.

This is a book about congregational life as a layman ought to know it. The strength of the book lies in the integrity with which its teaching is derived from a clear doctrine of the Church. Out of this theological strength grows much thoughtful counsel and not a little constructive criticism. One could only wish that practical theology of this sort were less rare.

Professor Grimes agrees with Dillistone that the Church has an organic as well as a covenantal aspect. The Church is organic: *i.e.*, it is the Body of Christ, called into being by Him, and sustained by Him through the Holy Spirit. But the Church is also covenantal: *i.e.*, it is the People of God, who know themselves called to be a community of lay priests serving God and neighbor. Their fellowship is not a self-produced togetherness, but koinonia, or participation, in the Holy Spirit. What is more, each member's vocation is his form of participation in the mission of the Church, which is here emphatically viewed as the mission of the laity.

Against this background the concrete life of the congregation is analyzed. There is a solid "reconsideration" of worship, including both sacraments, as the key to Christian koinonia. The chapter on Christian nurture sketches a view of Christian education as that which prepares for and follows up the encounter of the self with God. I had the feeling, incidentally, that the notion of preparation for grace which underlies this chapter is the knife's edge on which the book balances, theologically. There is a persuasive discussion of the necessity for more face-to-face group life in the congregation, and a corresponding warning against the ingrown group. Lay leadership is discussed, with special attention to constructive leadership in a democratic milieu. And the book closes with a sensible treatment of Church administration which keeps means and ends in a right relationship. On almost every page there is an awareness of the great clarifying paradox for practical theology, that although we organize, train, and lead, the reality of congregational life is God's gift alone. We work because it is already given.

Space forbids adequate discussion here of many inviting problems in this book. One question must concern the way in which koinonia relates to group dynamics. The book insists that koinonia is the gift of grace, but that group life in the Church can prepare for it. The concept of "preparation" again serves to unlock the problem of the relation of Christian education to the divine-human encounter. It is probably too much to say that "we can receive the gift only as we are prepared to do so." Can the Church's educational and pastoral work help but stagger under this burden? But God has "prepared" for us the freedom to use group dynamics in His koinonia. Or, once again, *because* God has encountered man there is both the freedom and the commission to teach. The temptation with this concept of "preparation" is to imagine indispensable what more properly is a matter of God's gracious permission for us. With these things we imagine indispensable, we contribute a quite inappropriate somberness to the great festival of grace. Christian education, like all facets of man's response to grace, is best done in an atmosphere of gratitude, not necessity. Not the least merit of this book is its awareness of the problem

here and its earnest search for a liberating answer. Some such search is surely contained in the thought that there is not only a "preparation" but a "follow up" of man's encounter with God.

I value this book, and for two reasons in particular. It is, first, a healthy reminder that the doctrine of the Church is a doctrine about the laity—to whom we all belong. That reminder will become more and more pertinent in the coming decades. Secondly, this book is a good example of systematic theology in conversation with the realities of congregational life. Not many theologians are as ready as Professor Grimes to bring theology to grips with everyday problems of Church administration.

It is good to have the author of this book at work among us here at Perkins, developing such lines of thought, and above all, reminding us in a theologically responsible way that when the Creed confesses the Church it means "people"—lay people!

John Deschner

THERAPEIA: PLATO'S CONCEPTION OF PHILOSOPHY

By Robert E. Cushman. Chapel Hill: The University of North Carolina Press, 1958. 322 *pp.* $6.00.

From one point of view, Christian theology can be looked upon as a long and ambivalent "affair"—it cannot quite be called a marriage but it is certainly more than a flirtation—with Platonic philosophy. Many contemporary theologians consider this liaison to be rank adultery and condemn it as such, for the true marriage of Christian thought must be with Hebraic, not Greek, forms of thinking. The great "Fall" of theology occurred, they continue to argue, when the early Church Fathers turned to the philosophic schools of Greece for aid in formulating the faith that was within them.

There have been other theologians, however, who have continued to find in Plato an understanding of life and existence which, if it cannot be properly called revelation was, nevertheless, a divine gift to the Greeks, a school-master to bring the Hellenic mind to Christ as the Law brought the Hebrews. So at least Clement of Alexandria, Justin Martyr, and even Augustine argued.

Professor Cushman seems to find himself in this latter camp and his book should be of considerable value to the lay reader since it helps one to understand why Plato has had and continues to have this attraction for the theologian. He believes that Plato's conception of philosophy is relevant to man's present-day search for an interpretation of existence. To show this, however, the author is obliged to correct that misinterpretation of philosophers which makes Plato primarily an idealistic metaphysician, a misinterpretation Cushman accuses nineteenth century scholars under the influence of Hegel and Kant of making. While Plato was a metaphysician, to be sure, his method and conception of philosophy were much more existentialist—to use an overfashionable word—than this nineteenth century view allowed. Plato's emphasis on philosophy as a wisdom about life which required a conversion of the soul makes his approach basically religious and soteriological and, therefore, relevant to men everywhere.

It would be a mistake to give the impression that Professor Cushman's book is primarily a polemical one directed against previous misunderstandings of Plato. This would have made his book of little value to the layman. Rather, the author prefers simply to describe and to expound Plato's views on the function and importance of philosophy. He lets his subject more or less speak for himself.

Philosophy, in Plato's view, was not a purely theoretical or speculative enterprise pursued in detachment. On the contrary, it was a way of life culminating in a direct vision of the Good and the Beautiful. Philosophy had a saving function. It was and is an activity—better, a therapy—for the sick soul. It required, as a condition for success, a conversion of man and a purgation of his earthborn desires.

Philosophy so interpreted requires a dis-

tinctive method since the knowledge that is gained is not capable of being communicated and learned as, for example, scientific knowledge is. The kind of knowledge philosophy seeks is knowledge of the good or "saving knowledge" and virtue is a precondition for access to it and appropriation of it. It requires a complete conversion of man and it presupposes, therefore, that man is in ignorance; more strongly, that man is enslaved and that he is living an "unreal and alien life."

Dialectic is the peculiar method most appropriate for this conception of philosophy. Its aim is to perplex and to throw into confusion those who arrogantly think they already have the truth while it seeks to induce recognition and decision in those who faithfully strive after it. The key word for Professor Cushman is, I think, decision. The aim of dialectic is to elicit response. The "knowledge of ultimate reality is not the product of necessary inference but is discovered through acknowledgement as the mind is assisted by dialectic." Thus the impure cannot attain to the pure and a proper character is essential to the discovery of the truth.

The book as a whole deals with the various ramifications of this theme in Plato: the role of Socrates, the enslavement of the self, the relationship of love to knowledge and virtue to knowledge, the means of conversion, and Plato's understanding of wisdom. It is well-written, easily understandable and, with one or two exceptions, unencumbered by technical discussion. There are extensive footnotes at the end of each chapter which testify to Professor Cushman's command of Plato's writings. The scholar will wish that Cushman had made more use of Continental scholarship and that he had related his understanding of Plato to the contemporary philosophical discussion concerning the nature of value judgments, presuppositions, and metaphysics. This might easily have detracted the author, however, from his main purpose. This reviewer can recommend the volume to students and laymen and to all those interested in understanding Plato's attractiveness.

This book deserves a more extensive philosophical critique than is possible within the scope of this review. Nevertheless, a question or two may prove helpful. Professor Cushman stresses Plato's view that value judgments underlie all theoretical judgments and one consequence of this is alleged to be that "true knowledge presupposes virtue" while another is that metaphysical knowledge is available only through personal decision of a certain sort. Plato preferred, we are somewhat ambiguously informed, "decisive truth" to "necessary truth."

This reviewer, while acknowledging the complexity of the entire issue concerning the relation of value judgments to theoretical judgments, did not find Professor Cushman's treatment of the problem very illuminating. In fact, the book as a whole suffers somewhat from a lack of rigorous philosophic analysis of the crucial terms such as value judgments, purpose, decisional truth, and the like. Is, for example, a necessary truth any less true or true in a different way than a decisional truth? Does the adjective qualify the logical status of the proposition or does it refer to how the truth was gained?

How does the author or Plato deal with the fact that two thinkers with the same purpose (value disposition?) may differ with respect to what they think is the truth about the matter? How are such arguments within the same perspective adjudicated, by "objective reason" (necessary truths?) or by an appeal to superior virtue (personal decision?)? If the appeal is to reason, then in what sense do value judgments affect the content of the truth? If by appeal to superior virtue, how is one prevented from pride? The entire issue remains rather fuzzy.

There is a further problem related to this. The author notes that Plato was deeply troubled by the fact that not all men seemed capable of philosophic dialectic. But is not this tantamount to saying not only that all men cannot be saved but that Plato's anthropology is somehow defective? Either human bondage is so complete that the love of the Good is no longer possible

in most men or most men do not have the brains to be philosophers. In the latter case, we must raise certain questions about the universality of *nous;* in the former, about the proposition that every man has an essential love for the Good which is more basic than his love for error. It will hardly help matters if at this point we simply affirm the "axiological preferences" involved in all thought unless, of course, we are fully prepared to deal with the criticism that "wishing does not make anything so."

Van A. Harvey

FRONTIER BISHOP:

The Life and Times of Robert R. Roberts 1778-1843.

By Worth Marion Tippy. New York: Abingdon Press, 1958. 207 *pp.* $3.50.

The predecessor of Dr. Ralph Sockman in the Madison Avenue Church—now Christ Church—New York City, reports in this stimulating volume on his work as archivist at DePauw University. Dr. Tippy has provided more than the biography of one of Methodism's historically eminent bishops. It is, in fact, a study of early Methodism itself.

Richard R. Roberts was born in Maryland. His father was a soldier with Washington and received, in recompense, four hundred acres of land at Ligonier fifty miles east of Pittsburgh. The family moved west, ahead of the first tide of immigration, enduring hardships seldom chronicled.

At age twenty Richard Roberts was himself a pioneer inhabiting a log cabin in the incomparably beautiful Shenango Valley between Pittsburgh and Lake Erie. He is notable for three "firsts" in the history of American Methodism as well as his tremendous contribution to the building up of the Church.

"Converted" in a class-meeting in Ligonier, Roberts later brought his bride, Elizabeth, to the Shenango. At twenty-six years of age he applied for admission to the Conference as an itinerant minister. The decision, shared by Elizabeth, was an act of considerable initiative. Bishop Asbury had decreed that no Methodist "preacher" was to be admitted to Conference if married. But the Conference forced him to change his rule and Roberts was the first married man to become a member of Conference in American Methodism (1802).

For fourteen years Roberts served circuits in Pennsylvania and "city" parishes in Baltimore and Georgetown, Virginia. The General Conference of 1816 elected him Bishop—the third American after Asbury and McKendree to hold episcopal office. Once more Asbury's rule had to be superseded. The latter had decreed that no married man should be elected Bishop. He was over-ruled by the Conference but another of his "rules" was maintained, *viz.,* that *no* Bishop was to receive more salary than he had taken as a bachelor. Thus Bishop Roberts and his wife had to live on the stipend of $200 per annum. This meant a return to the frontier where venison, wild turkey, and food from the forest might augment the means of sustenance.

Bishop McKendree remained in Philadelphia, but Bishop Roberts secured virgin land near Bedford in Southern Indiana, being the first bishop to take residence west of the Alleghenies. He cleared the forest for fields, built the log-cabin and stable with his own hands, and for the ensuing twenty years made his episcopal journies from Kansas to Maine and from Louisiana and South Carolina to Chicago and northern Michigan, always returning to his log cabin in Indiana. At Alexandria, Louisiana, the Conference, with seven men in attendance, was moved to establish a Methodist church in New Orleans and the Bishop contributed $100, half of his salary, to this project, much to the consternation of his wife, Elizabeth, when she learned of his generosity.

Without formal education of any kind Roberts saw the need on the frontier for the College and University. He appointed the committees and was the prime-mover in the establishment of Indiana Asbury University—now DePauw—where a simple

monument on the campus marks the last resting place of the Bishop and his wife, Elizabeth.

David C. Shipley

THE NEW TESTAMENT IN MODERN ENGLISH

Translated by J. B. Phillips. New York: The Macmillan Company, 1958. xiv + 575 *pp., with maps.* $6.00.

The many readers of the Phillips' translations or paraphrases of sections of the New Testament will be happy to have them collected in one book. The publishers have done this very well, giving us fine quality paper and print and an attractive binding. Phillips' skill in turning a fine phrase, or in reducing ambiguities to clarity of meaning, or in stimulating the imagination to further thought, is well-known. In some such way as this, it seems to us, the New Testament ought to read.

Fred D. Gealy

JESUS: LORD AND CHRIST,

By John Knox. New York: Harper and Brothers, 1958. x + 278 *pp.* $4.00.

This volume contains the three books by which Professor Knox is perhaps best known: *The Man Christ Jesus, Christ the Lord,* and *On the Meaning of Christ.* Though written over a period of several years (1941-1947), these books are concerned with the same general theme, *viz.,* New Testament Christology. Since the books belong together it is advantageous to the New Testatment student to have them bound in one volume.

Wesley C. Davis

THE EPISTLES TO THE GALATIANS AND TO THE PHILIPPIANS

By Kenneth Grayson. London: The Epworth Press, 1957. 116 *pp.* $2.35.

This is the fourth volume in the new British series of Biblical commentaries entitled "Epworth Preacher's Commentaries." In the general introduction we are informed that this series of commentaries is designed specifically for preachers, and more particularly for those who feel ill-equipped for more scholarly study. Background questions are dealt with only briefly, the main purpose of each commentary being, first, to present the original meaning of the passage, and secondly, its relevance to the present situation. The author of the present volume is the Reverend Kenneth Grayson, Tutor in New Testament Language and Literature at Didsbury College, Bristol. The work is dependable and studiously untechnical. The books under consideration (Galatians and Philippians) are broken into sections and analyzed; following the comments on each section there is a summary statement in which pertinent themes are lifted out for the preacher's consideration. This makes the preacher's task easier; it could make his preaching less effective.

Wesley C. Davis

THEY MET AT PHILIPPI

By Carroll E. Simcox. New York: Oxford University Press, 1958. xiii + 174 *pp.* $3.75.

In this book the Reverend Carroll E. Simcox, Assistant Rector of St. Thomas Episcopal Church in New York City, has given us a commentary on Philippians which is, as purposed, devotional and inspirational. He follows his own translation, which is both authentic and fresh. Apart from the first two chapters, which deal with Paul the man, and the occasion and character of the epistle, the book is concerned with the exposition of the letter. The author makes effective use of history, literature, and poetry in illuminating his comments. The work is attractively done, as is generally true of Oxford publications.

Wesley C. Davis

THE DEATH AND REBIRTH OF PSYCHOLOGY

By Ira Progoff. New York: The Julian Press, 1957. 275 *pp.* $4.00.

A student who saw this book on my desk expressed mock dismay at the title.

"I hadn't even heard that it had died, and it's reborn already." The title is somewhat dramatic, but it points to Progoff's thesis, that therapeutic psychology, if serious about its task, inevitably *drives beyond itself*. Psychoanalysis began within the field of medicine, as a method of treating certain illnesses, but its development drove it beyond medical categories toward a comprehensive theory of man's nature. In his later years Freud published far-reaching generalizations about human nature and destiny. Nevertheless, Freud insisted that psychoanalysis was basically a branch of science and that its world-view could not finally be other than that of science itself.

But this issue will not stand still. Therapeutic psychology always presses against a boundary line and the serious psychotherapist must, in the words of Martin Buber, look across that line into an arena which he nonetheless cannot enter *as psychologist*. That arena "beyond science" or "beyond psychology" can be given different names. Progoff calls it "meaning"—the meaning of man's life. Science, and psychology as a branch of science, concerned with description of the "object" and the laws of its behavior—in this case man—cannot venture into the arena of "meaning" without becoming something other than science; but the fact is that every good psychotherapist does venture there, into areas where subjectivity, freedom, responsibility, choice have intense meaning, and if the therapist is an honest man he has to wrestle with the problem of living on this boundary.

Progoff investigates this boundary in the work of the four early leaders of the psychoanalytic movement: Freud, Adler, Jung, and Otto Rank. Each of the last three, in his own way, departed from Freud on issues that Progoff sees as efforts to get at dimensions of meaning in man's existence, dimensions that drive beyond even psychoanalytic categories. The results of their labors—and it is gratifying to see Rank's work given here the respectful attention it deserves but has not often had—are certainly arguable. But the risk has to be taken and Progoff has given us a brilliant and exciting description of the adventures of these pioneers at the boundary of that which is beyond psychology.

Robert E. Elliott

PICTORIAL HISTORY OF PROTESTANTISM

By Vergilius Ferm. New York: Philosophical Library, 1957. xi + 368 *pp.* $10.00.

The energetic encyclopedist of Wooster College is at it again, this time with pictures. In an album obviously intended for the parsonage Christmas present, Vergilius Ferm has collected hundreds of prints, drawings, photographs, title pages, and letters and has strung them together with a minimum of text to tell the story of Protestantism from the Council of Nicaea (!) to a World Council refugee canteen. Here you can see Wycliffe's bones being burned, Luther's rosary, Henry Ward Beecher on trial, and Billy Graham in Madison Square Garden. There is also, on page 154, a photograph of old Timothy Dwight of Yale who died before photography was invented—not the first time the two Dwights have got mixed up.

The general plan is to present the history by denominations, and this plan makes it especially useful in nineteenth century American Church history. This is a tempting book to browse in. Get it if you can.

John Deschner

PRAYERS OF THE REFORMERS

Compiled by Clyde Manschreck. Philadelphia: Muhlenberg Press, 1958. 183 *pp.* $2.50.

Dr. Manschreck has here collected and edited a valuable body of prayers and prayer-hymns taken from the writings of the Reformers. The names which most commonly occur are Luther, Calvin, and Melanchthon; however, other good names appear: Knox, Coverdale, Cranmer, Becon, and others. Some fine hymns by Luther, Decius, Herman, and others are printed in good translations. The prayers are grouped with

reference to such subjects as Thanksgiving, Confession, Forgiveness, Truth and Purity, Baptism, Marriage, Death, and so forth. An essay follows on "The Meaning of Prayer for the Reformers."

The language is reverent, the phrasing rich and rhythmical.

Fred D. Gealy

THE MANHOOD OF THE MASTER

By Harry Emerson Fosdick. New York: The Association Press, 1958. 175 pp. $2.50.

For some college generations after 1913 *The Manhood of the Master* swept through college halls like a clean wind, brightening and enlightening the faith of countless students of the period. It was certainly the most valuable devotional literature available, and it must have made fresh and vital the Christian life of unnumbered persons in our schools who were wondering if one could be both a Christian and a student. Fosdick showed his generation how to do this. He did it well, and therefore the book is still of use. Our student generation may ask additional questions, or put the old ones in another form, but Fosdick's remain of the essence.

Fred D. Gealy

POPULAR RELIGION

By Louis Schneider and Sanford M. Dornbusch. Chicago: The University of Chicago Press, 1958. xi + 174 pp. $4.50.

The authors of this book have hit upon a capital idea, namely, the analysis of the devotional literature or "inspirational books" widely read in America between 1875-1955. Such a study should give a key to the character and quality of the religious life of the bookreading, and by and large, the church-going American public. Forty-six best-sellers were studied, and all were either written by Americans, or widely read in America. The list begins with Hannah W. Smith's *The Christian's Secret of a Happy Life, 1875* (never heard of it), and ends with Fulton J. Sheen's *Life Is Worth Living*, 1953. There is probably not a minister alive who hasn't read some of the books, and most will feel that he is among friends, old friends, as he reads down the list of the forty-six. Here are Trine, Conwell, S. D. Gordon, Begbie, Barton, Glenn Clark, Fosdick, Stanley Jones, Emmet Fox, Trueblood, Laubach, Liebman, Harkness, Merton, Peale, and Marshall. How many of their books can you name without peeking, dear reader? The best-seller of all time is —guess what? You guesed: *The Power of Positive Thinking*, two million flat. Second best-seller, if not best, Ralph W. Trine's *In Tune with the Infinite*, (1897), 1,597,314. Don't know it? It's like the flowers that bloom in the spring, tra-la.

While the authors are careful to make distinctions between books and writers, among other things, they will say:

> These writers introduce their readers into a world whose picture, if taken seriously, must either infantilize the intellect or encourage an already existing infantilism. Thought is magically master over all circumstance. Like things affect or bring about like things. Bad leads to bad; good leads to good—invariably—and the law runneth forward and back. Society is a mere collection of positive and negative thinkers, or else of good guys and bad guys, with the mentalists holding out for the view that good guys are the quivalent of positive, and bad guys of negative, thinkers. Tragedy has no meaning. The destiny of man is inevitably and in all respects good, especially if one believes that it is good. Like the villain inexorably gunned to death in the last scenes of a horse opera, bad thoughts and bad things will ultimately perish from the earth.

And, by the way, have you doodled today with APRPBWPRAA? See page 117.

Fred D. Gealy

RELIGION AND FAITH IN LATIN AMERICA

By W. Stanley Rycroft, with a Foreword by Alberto Rembao. Philadelphia: The Westminster Press, 1958. 208 pp. $3.75.

It is with a great deal of appreciation that we welcome a highly readable, thorough but manageable, study of the religious life of neighbor nations to the south. We recall that these countries, like the Philippines and certain parts of Africa, were

brought under the expanding power of the Spanish empire of the sixteenth century, which power included as its strong right arm the missionary zeal of the Roman Catholic Church. Dr. Rycroft presents an honest, well-documented account of the coming of the Spanish and Portuguese to Latin America, the political, economic and religious factors involved in the conquest as well as in the present situation, and the role played by the Roman church past and present. The author has been careful to use Roman Catholic sources extensively and to interpret them carefully.

There are many parts of this story which Dr. Rycroft tells exceedingly well: the character of the great civilizations in Mexico and Peru before the Spanish conquest, the way the friars and conquistadores worked together (and sometimes against each other), the complex cultural interaction of Indian, Negro, and Latin in the contemporary scene, the character of Roman Catholicism in the various regions of Latin America. The story of Bartolomé de las Casas, a priest who tried to be a constructive colonizer and to improve the lot of the Indians, is a story all should read.

The author's thesis is a familiar one: in the traditional religion of the Indian, and in the Roman Catholicism from Spain and Portugal which was superimposed upon it, there is the doing of many things in order to gain the favors of the sun god or the Virgin Mary or the village saint. This goes hand in hand with the control of the priesthood, the lack of any incentive for the development of creative personality or progressive communities. This, which Rycroft calls religion, is to be contrasted with a dynamic faith which has its roots in the Reformation and which brings a new relationship of man to God, a sense of responsibility and moral integrity which are to be found wherever Protestantism is taken seriously. This may be an oversimplification, especially to a reader who has not lived in a Roman Catholic country, but the author develops his thesis in a most adequate manner.

Dr. Rycroft says in his preface that descriptions of Protestant work in Latin America can be found elsewhere and therefore are not included in the present volume. We think, however, that *Religion and Faith in Latin America* is incomplete at this point. To be sure, the equivalent of a mission board pamphlet is not needed, but a critical discussion of the *character* of the Evangelical churches, based perhaps on a congregation in a particular locality (as the author presents in describing the character of Roman Catholicism) would meet a real need as the reader seeks to understand the total picture of religion and faith in Latin America.

Another criticism may be picayunish, but to quote the apostle Paul as the author of *Hebrews* (p. 149) seems rather strange, particularly when the writer seems quite literate when it comes to the Bible and theology.

For an understanding of the many facets of Latin American culture today, especially for an understanding of the role that religion and faith have played and can play, this book is exceedingly helpful and can be recommended without hesitation.

Richard C. Bush

A SURVEY OF BUDDHISM

By Bhikshu Sangharakshita. Bangalore, India: W. Q. Judge Press (Division of International Book House, Private Ltd., Bombay), for the Indian Institute of World Culture, Bangalore, India, 1957. 500 pp. $8.75.

The author of this volume is a Britisher, born in London in 1925, who became interested in Buddhism at an early age, traveled widely, and studied in various parts of Asia. He has taken an Asian name, become a member of the Buddhist order of monks, and has established an interdenominational Buddhist center at Kalimpong, from which this and other studies have come.

Such stories have become rather common today, for Buddhism makes its appeal far beyond the borders of the Asian countries where it is most at home. Although few readers of the Perkins *Journal* will rush out to buy this book—the price of $8.75 is a bit

steep, even for 500 pages—every member of the Christian community should be aware of what this book represents.

There is nothing unusual about the contents: a comprehensive survey of the beliefs and practices of Buddhism, in terms of the traditional Hinayana-Mahayana classifications, with a final section on the ideal of the Bodhisattva, one who postpones the Nirvana he has earned in order to help suffering creatures. The format, except for a rather attractive blue and yellow paper jacket, is completely unexciting. There are practically no printing errors. There is no bibliography and no index.

But it is written in flawless English by a Westerner who has deliberately left glorious England to take up the homeless state and wander from place to place in Asia like an ancient *samana,* taking refuge in the Buddha, the doctrine, and the order of monks. And this book is published in India by nothing less than an "Indian Institute of World Culture," which means that Asia presents to the West its ancient gospel of peace and compassion as a world religion with no apologies.

There is nothing *new* about this. It has been done before. But the frequency of such volumes, and the fact that they are addresed to the West, cannot be ignored.

What is most fascinating is the tone. If one really wants to understand Buddhism, the author says, he must not read Western authors but trust entirely in the Buddhist texts or studies by Buddhists, and seek out Buddhist leaders themselves. We must object, however, that if the books by Buddhists to which the author refers in this volume are an indication of those available, there are not very many. And the failure of the author to document adequately what he says, except in rare instances, does not awaken in us any great inclination to trust his judgment. We hasten to add that his account of Buddhism does not differ greatly from treatments by recognized scholars, but if people are to turn to the Bhikshu Sangharakshita and other Buddhists writers as the true authorities on Buddhism, then the Bhikshu and his colleagues must show wherein scholars of the past have failed, and must also demonstrate with careful documentation their own views.

A Survey of Buddhism is basically a worthwhile addition to the growing literature on a great world religion, especially since it comes from one who has chosen to follow the Middle Path. Mission is no longer a one-way street, and the exciting days when the world's religions may meet in fruitful encounter are fast approaching.

Richard C. Bush

BUDDHIST HIMALAYA

By David L. Snellgrove. New York: Philosophical Library, 1957. xii + 324 pp. $10.00.

This book seeks to supply a link which is missing in most studies of Buddhism. Subtitled "Travels and Studies in Quest of the Origins and Nature of Tibetan Religion," this work attempts to reconstruct the patterns of the development of Buddhism within India and the status of that religion through the twelfth century when it virtually disappeared from the land of its origin. It is the author's thesis that Tibetan Buddhism—which is known to us in the West as Lamaism and is regarded by us as an aberrant form of Buddhism — actually perpetuates rather faithfully the Indian development of that religion.

Though it is a bit too technical for the casual reader in Buddhism, this book is a solid contribution to the history of religions. It is encouraging to know also that the author is now engaged in further research in this area.

H. Neill McFarland

THE GOLDEN BOUGH

By Sir James G. Frazer. Imperial Edition. New York: The Macmillan Company, 1958. xvi + 864 pp. $3.95.

The Golden Bough is justifiably described as a "classic." It was first published in twelve big volumes shortly before the turn of the century and subsequently was reissued several times. In 1922 it was digested

in one volume by the author himself. The present Imperial Edition is a new issue of this single-volume edition. Attractively printed and bound, it is a real book bargain.

This work is a study in the origins of culture. The main theme is the persistent reliance upon magic in the efforts of primitive and ancient peoples to orient themselves in their physical and social environment. As an essay in social theory *The Golden Bough* is provocative rather than definitive; indeed, as a theorist Frazer has been obliged for several decades to "take his bumps" at the hands of professional anthropologists and sociologists. However, their criticism does not really diminish the value of the book as an adventure of exploration among the often strange ways of little-known peoples. It is a search amid a bewildering diversity of cultural forms for the elusive, impossible-to-define continuum that seems to underlie all of human life.

H. Neill McFarland

THE WORLD IS LEARNING COMPASSION

By Frank Laubach. Westwood, N.J.: Fleming H. Revell Co., 1958. 251 pp. $3.50.

Since 1930, Frank Laubach, "The Apostle of Literacy," has helped 60,000,000 people learn to read and write. In the process he has traveled and worked among the underprivileged on every continent. One of the twentieth century's outstanding missionaries, Laubach, possibly better than any other man, can speak for that half of mankind which is illiterate, inarticulate, in debt, and "afraid of educated men in this world and of demons in the next." One thing these people can understand, says Laubach, and to it they respond—compassion.

With keen Christian sensitivity Laubach has written about people everywhere who need compassion and about the non-church related agencies now ministering to their physical needs. Laubach holds that the loving concern of the Master, nurtured for centuries within the Christian church, has today burst its bounds and has so shaped certain secular organizations that these have now also become bearers of that compassion. The result around the world, holds Laubach, has been revolutionary. People everywhere are determined that hunger, poverty, and misery must be eliminated. He marshalls abundant evidence to make his point.

In Latourette's *History of the Expansion of Christianity* the fifth of the seven questions assayed is the degree to which Christianity has affected its environment (*e.g.*, President Wilson's Christian conviction and the creation of the League of Nations). By way of balance, Latourette also explores the degree to which the environment has shaped and modified the faith.

In effect, Laubach has applied Latourette's fifth question to the area of his concern — compassion — in the period since World War II. At best the task is difficult and dangerous. But he chronicles the evidences of compassion as it has been practiced by governments, secular agencies, and even non-Christian religions. One is left to infer that the well-springs of these humanitarian services are entirely Christian. But are they? And what of the vitality and staying power of these endeavors? What may be their results? To what ends may these works be employed? Even though no conclusive answer is possible, these are questions that need asking. Laubach does not raise them.

Laubach unfolds a record that is important *and thrilling*. Every minister should know it well enough to be able to convey it to others. Included are the stories of the Rockefeller, Ford, and other Foundations and of their works of compassion in the United States and overseas, of the Institute of Inter-American Affairs, of the United Nations and related agencies WHO, UNICEF, FAO, and UNESCO, of CROP, CARE, World Neighbors, and Koinonia, of the Colombo Plan and Point Four, and of the amazing undertakings by some of our major corporations overseas. Here, too, is the full text of the Declaration of Human Rights (Does the reader have this great charter available in his study? He should!).

Moreover, it is no barebones organizational recital Laubach gives. He makes each organization live by relating the accomplishments of the men and women who *are* the organization. These are folk on every continent whom Laubach has met, watched, and come to know in the course of his own work.

The world is learning compassion, and Laubach tells the story with compelling conviction. Yet mankind also is learning hatred, deceit, violence and oppression. This fact and its implications are not weighed in Laubach's account. Moreover, there are just enough generalizations in this book which so oversimplify the complex (*e.g.*, "China would never have gone communist if we had sent agriculturists to help her improve her farming . . .") that one must guard against discounting the entire book.

Laubach does not pretend to be a balanced academician or diplomatic statesman. He is, as men widely know, a prophet, a preacher, and a vigorous evangelist who knows the meaning of the cup of cold water for the Christian world mission. He needs to be heard—and understood. His book is heartily recommended. The one part of vexation is well covered by the three parts of information, illustration, and inspiration.

W. Richey Hogg

WORLD SERVICE

A History of the Foreign Work and World Service of the Young Men's Christian Associations of the United States and Canada.

By Kenneth Scott Latourette. Association Press, 1957. xiv + 489 pp. $5.00.

With his prolific pen the Professor Emeritus of Missions at Yale has done it again. In the midst of producing his five-volume history of nineteenth and twentieth century Christianity—the first volume of which will be out by January—K. S. Latourette has found time to write a solid, definitive account of the overseas work of the North American YMCA's.

With Latourette's latest, and with Howard Hopkins' *History of the YMCA in North America* and Clarence Shedd's *History of the World's Alliance of YMCA's*, each of which complements but does not overlap the other, the interested student now can explore the thoroughly documented record of the first century of the YMCA's life.

At the outset, Latourette sketches in the beginnings of the foreign work that developed from the YMCA's of the United States and Canada. The next major portion of the book includes surveys of the North American Y's work in the countries of Asia, the Middle East, Africa south of the Sahara, Europe, and Latin America. In many respects, the final three chapters with their summary and appraisal are the most important.

As always, the organization reflects the lives and work of the men whose energies it claimed. Two men rise above all the others—John R. Mott and Sherwood Eddy. Yet there are others who are familiar to many, among them Paul B. Anderson in Russia, Fletcher Brockman, Galen Fisher, and Tracey Jones (father of the Methodist Board's secretary for Southeast Asia) in the Orient, and John A. Mackay in Latin America. Those interested in the study of religions will recognize the names of E. C. Dewick, J. N. Farquhar, and Kenneth Saunders, all of whom served the Y in India. SMU and Dallas folk will recognize the names of Spencer Hatch with his agricultural work in Mexico, and Joseph McConnell, recently retired as secretary of the Dallas Council of Churches.

The YMCA was born out of evangelical conviction. Moreover, through Mott and others the early foreign work of the Y and the origins of the Student Volunteer Movement for Foreign Missions were closely related. The latter had as its watchword "the evangelization of the world in this generation" and supplied the Y with many of its overseas secretaries. These were the men who believed that the Y could be one instrument among others for winning the world to Christ. Yet today it is only a dedicated minority who see the Y not primarily as a social service agency, but as a

Christian brotherhood committed to Christian service.

With the development of the fourfold program (physical, social, intellectual, and spiritual), and especially in Asia and the Middle East where the majority of those served are non-Christian, and also with a large proportion of those participating in Y activities doing so only because of the privileges offered, the Y's original evangelically Christian orientation has been difficult to maintain. Indeed, one prominent North American Y secretary recently rejoiced in the statement of a Hindu who was thankful the organization was not designated the Young *Christian Men's* Association. This problem of the institution or movement founded to be specifically Christian which in the course of its growth and service largely departs from its founding principles concerns Christians everywhere. The problem is to be seen not only in the foreign work of the Y, but also in many once Christian colleges and agencies in this country.

At any given time the North American Y's have never had many representatives overseas. At present there are barely more than fifty men in foreign work. Yet, and in part through its emphasizing the development of national leaders, the accomplishments and influence of the Y's overseas have been enormous. Much effort has centered upon boys clubs. Everywhere the Y has promoted athletics and physical fitness programs. Y secretaries have contributed importantly to the establishment of national and regional games and to the development of the Olympic Games. Hygiene and rural development programs have been undertaken. The Y overseas has also been zealous in establishing presses, producing literature (some of high scholarly competence), and in encouraging mass education, notably in China. The important committee on Friendly Relations Among Students and the Institute of Pacific Relations both owe their origins to the Y. And, of course, Mott, Eddy (in part through helping to lay the foundations of the Church of South India), Anderson, and others have contributed greatly to the Ecumenical Movement.

The whole story of the Y overseas is important in our day. In many respects it is thrilling, and in others sobering. Latourette has recreated and preserved it in first-class fashion.

W. Richey Hogg

ALBERT SCHWEITZER: THE STORY OF HIS LIFE.

By Jean Pierhal. Philosophical Library, 1957. 160 pp. $3.00.

The twentieth century has known few real giants among men. But Albert Schweitzer is one of this rare breed. Naturally, the number of books presenting and interpreting his life and work is growing.

At the turn of the century, Albert Schweitzer, then in his mid-twenties, was already judged by his contemporaries to be a front-rank theologian, philosopher, and musician destined for the very top in European cultural and intellectual life. Yet to their vast bewilderment, Schweitzer turned his back upon all that was deemed good in Europe to prepare himself to become a medical missionary in Africa. Friends tried every means to dissuade him from this madness.

To explain his decision, Schweitzer wrote to a music critic: "For me the whole essence of religion is at stake. For me religion means to be human, plainly human in the sense in which Jesus was . . . At last it became clear to me that the meaning of my life does not consist in knowledge or art, but simply in being human and doing some little thing in the spirit of Jesus . . . Just as the wind is driven to spend its force in the big empty spaces, so must men who know the laws of the spirit go where men are most needed."

To those who know Schweitzer's story, the rest is familiar: the development of the jungle hospital at Lambarene; internment in World War I; then release and with it invitations, lectures, and organ concerts across Europe, with proceeds earmarked for Lambarene; the return to Africa and to in-

creased work as friends in Europe recruited a few helpers and found their support; the endless flow of substantial writing produced only after the long medical day had ended and the sounds of the jungle filled the night; the 1948 trip to Aspen, Colorado; the Nobel Prize in 1953; the building of the Leprosy Hospital; and today Schweitzer's continued labors in Africa at the age of eighty-three.

In 1958 the village of Lambarene boasts its own small airport, has become the hub of new roads leading into the interior, and stands at the center of a new oil-producing region—oil derricks can be seen only a short distance from the hospital. But Schweitzer, symbol for the world of ethical religion and of pacifism ("reverence for life") and, incidentally, great-uncle of the French existentialist Sartre, pursues with amazing and unabated vigor his daily round. Meanwhile, Schweitzer's admirers from everywhere trek to Lambarene to live for a few days or weeks in the presence of the great man and to pay him homage.

Regretably, the dust jacket of the book under review indicates nothing about the author, and the book contains no preface to give insight into Jean Pierhal's purpose. Unfortunately, too, frequently long and useful quotations from Schweitzer are not documented. But on the positive side, the book contains a wealth of good pictures and, happily, devotes considerably more attention—but still not enough—to the important role played by Helene Bresslau Schweitzer (the baptized daughter of Jewish parents) in the life of her great husband.

Jean Pierhal's book, an English version of a German original, is a very good brief introduction to the life of Albert Schweitzer. This is not the full and detailed biography that George Seaver has provided in *Albert Schweitzer: The Man and His Mind*. Nor is it an attempt to present and appraise the major facets of Schweitzer's life as Robert Payne has done in *The Three Worlds of Albert Schweitzer*. Jean Pierhal makes no attempt to examine the man critically or to weigh his many contributions to mankind, but rather provides a first-rate, short, chronological account of Schweitzer's life. It is done with skill, sensitivity, and insight.

W. Richey Hogg

CHURCH GROWTH AND GROUP CONVERSION.

By Donald McGavran et al. Lucknow Publishing House, third edition, 1956. xii + 116 pp. $2.00. (Available from The Christian Board of Publication, Box 179, St. Louis 3, Mo.)

Those with direct responsibilities for the mission of the church overseas are seeking answers—in so far as human agency is involved—to the questions, "How does the church grow?" And "Where church growth is static, how may that church be helped to grow again and to grow effectively?" To help provide an answer this little book, first published in India in 1936 and drawing upon group-movement examples from the Christian church there, has been revised and re-issued.

The book's thesis is that Western individualism and resulting methods of conversion when transferred to the non-Western world in Protestant missionary endeavors is self-defeating. To seek out individual converts where life is lived communally and where the social unit is the large family, the tribe, or the caste results in a church that is withdrawn, isolated, and static. What is needed is recognition that church growth will flourish best when it involves "people movements" (McGavran's phrase).

The argument has been better and more fully developed in McGavran's recent *Bridges of God* (reviewed in *Perkins Journal*, Spring, 1957). In the present book, however, it would be helpful to have the examples of 1935-36 brought up to date and re-examined in light of the book's thesis. It would also be interesting to relate the "people movement" approach to what has been happening in Europe since World War II in the Worker Priest Movement and in the Protestant Lay Movement. Necessary, too, is a thorough examination

of the implications of this approach for Christian missionary endeavor among Muslims. *Church Growth and Group Conversion* is a valuable but partial study. It was fine for its original purpose. For most effective use in the United States today, it should be thoroughly revised and set in a much wider context.

W. Richey Hogg

DYNAMICS OF CHRISTIAN ADULT EDUCATION

By Robert S. Clemmons. New York and Nashville: Abingdon Press, 1958. 138 pp. and index. $2.50.

This volume is meant to give specific help to church workers who are concerned with adult education in the local congregation. As director of the Department of Christian Education of Adults, Division of the Local Church, Board of Education of The Methodist Church, Dr. Clemmons is vitally concerned that the Christian gospel be adequately communicated to adults in the Church. He is convinced that recent discoveries of the dynamics of group processes can be of invaluable service in the communication of the Christian message. Most of his attention in this writing is given to spelling out particular principles and methods of teaching that incorporate the insights of this movement. Attention is also given to certain fundamentals of the Christian faith and possibilities for awakening the interest of adults in discovering the deeper meaning of their faith. Some readers may take serious issue with the author's optimism regarding the adequacy of group dynamics procedures for bringing about a genuine awareness of the relevance of the Christian revelation to the human situation. However, the volume provides clear and interesting reading and will be a most useful manual for ministers and laymen alike.

Charles H. Johnson

REACHING PEOPLE FROM THE PULPIT

By Dwight E. Stevenson and Charles F. Diehl. New York: Harper & Brothers, 1958. 172 pp. $3.00.

Here is a book on sermon delivery that can be highly recommended, and this in itself is unusual. One reason the book is so helpful in a practical way may be due to the fact that it grew directly out of a speech clinic conducted by the two authors, one a professor of homiletics, the other a teacher of psychology and director of a speech clinic.

The book covers the essentials of good speech and relates these skills to the personality of the preacher, to the congregation, and to the content of the sermon. In discussing the various speech skills the authors describe the norm to be striven for; common failures in these areas and causes for them; specific corrective suggestions including the wide use of tape recorders, and self-help programs for individuals.

Thomas H. Marsh

LUTHER'S WORKS

Vol. 31, *Career of the Reformer: I, edited by Harold J. Grimm. Philadelphia: Muhlenberg Press,* 1957. xxii + 416 *pp.* $5.00.

Vol. 40, *Church and Ministry: II, edited by Conrad Bergendoff, Muhlenberg Press,* 1958, xv + 410 *pp.* $5.00.

Vol. 1, *Lectures on Genesis, Chapters* 1-5, *edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House,* xii + 387 *pp.* $5.00.

Among the many reasons for the differences between Continental and Anglo-Saxon theology, one of the most obvious is surely that so little of Luther, comparatively speaking, has ever passed over into English. Calvin we have. Even Schleiermacher's translation has gone proportionately farther. But Luther has remained the one we love most and know poorest at first hand.

The ambitious translation project of the Muhlenberg and Concordia presses aims to remedy that. Under the general editorship of Jaroslav Pelikan and Helmut T. Lehman, a whole corps of translators is busy on the original German and Latin texts of the *Weimar Ausgabe,* putting the essential material into quite readable contemporary English. Thirty volumes will contain Luther's expositions of various Biblical books. The remaining twenty volumes will contain the reformation treatises and other writings. Fifty-five volumes in all!

A fair idea of the scope of the undertaking can be gained from the three volumes listed above.

Volume 31 offers us ten important documents, written between 1517-1520, which show us Luther hammering out the basic reformation doctrines in disputation, tract, and polemic. Here are the well-known "Ninety-five Theses," and "The Freedom of a Christian" (the "Babylonian Captivity" and the "Address to the German Nobility" will appear in another volume). But here also are Luther's theses for the Heidelberg Disputation *theologia crucis!,* and his accounts of the debates with Cajetan at Augsburg, and Eck at Leipzig, and his explanation of why he burned the papal bull.

Volume 40 shows us the Luther of 1523-32, rebuilding the Church which he has called to reform. By this time he has to contend with a radical Anabaptist left as well as with the Roman Catholic right. Here we have, among other treatises, his tract "Against the Heavenly Prophets," and "Concerning Rebaptism," and his wonderfully concrete "Instructions for the Visitors of Parish Pastors."

Volume 1 gives us a remarkable piece of sustained theological exegesis in Luther's lectures (1535-36) on Genesis 1-5. Here we literally sit in the university lecture hall and hear the renowned professor through the ear of his students, for this work is preserved to us only through the class notes of his student, Viet Dietrich. Luther warns against trying to understand these beginning chapters of the Bible before getting a good knowledge of the entire Scripture. Consistent with his own advice, he tackles this particular piece of exegesis only in his mature years. Verse by verse, word by word, he throws a strong light for preachers, now, as then.

All the volumes are well printed, and the editors in each case have provided the necessary historical introductions, annotations and indexes. Don't be sidetracked by the size of this project. Choose your individual volume and find Luther in your own way. The *Lectures on Genesis* would be a marvelous reading project for any preacher.

It makes one's imagination catch fire about what such an edition could do for Wesley!

John Deschner

LATE MEDIEVAL MYSTICISM

The Library of Christian Classics, Vol. XIII, edited by Ray C. Petry. Philadelphia: Westminster Press, 1957. 424 pp. $5.00.

Ray Petry, professor of Church History at Duke, who knows his Middle Ages, has put together a really useful sourcebook on the great age of mysticism. There are many books about mystics: this one lets them speak for themselves.

And what a wealth there is! Bernard of Clairvaux leads the way with his treatises on the love of God. Hugh, Richard, and Adam of St. Victor teach their peculiar marriage of intellectual ardor and spiritual contemplation. There is in Richard's "Benjamin Major" a wondrous interpretation of Jacob's marriages with Leah, Zilpah, Bilhah, and finally Rachel as an allegory of the soul's liberation! Francis of Assisi interprets the Lord's Prayer and sings his hymns of oneness with the poor Christ. Bonaventure leads the mind in its journey to God. Here are Eckhart on "disinterestedness," Henry Suso on "resignation," and Nicholas of Cusa on learned ignorance. Catherine of Sienna, with her special passion, speaks of divine providence, and Catherine of Genoa, with her love of the poor and outcast, writes a moving study of the souls in pur-

gatory. Mysticism takes on a certain national color in the passion of the Latin Lull, or the practical counsel of the English Rolle. The low countries are represented by Jan van Ruysbroeck, and the unkown author of the *Theologia Germanica,* which meant so much to Luther, is also there.

Petry has introduced this collection with careful essays on the province and character of mysticism, and the history of mysticism from Plato to Bernard of Clairvaux. Each writer is also introduced with a biographical note, an excellent bibliographical essay, and a synopsis. Three separate indexes open the work to scholarly comparison and study. Petry's own point—that contemplation and action are inseparable in the authentic mystic—is repeatedly emphasized.

John Deschner

TERTULLIAN: THE TREATISE AGAINST HERMOGENES

Ancient Christian Writers, No. 24, translated and annotated by J. H. Waszink. Westminster, Maryland: The Newman Press, 1956. 178 pp. $3.25.

Hermogenes, a Carthagenian painter, was convinced that God created the universe out of pre-existent matter, which, though eternal, contained within itself the origin of evil. Tertullian refuted him, chapter and verse, in this treatise, written before his Montanist days, and in so doing provided one of the Church's basic statements of the doctrine of creation *ex nihilo,* out of nothing. This debate, which has continued in many forms down the centuries, is important: will man be able to appeal to a "natural" principle of evil to justify his sin or not?

This new translation, by J. H. Waszink, professor of Latin at the University of Leyden, is beautifully printed in large type, with exhaustive notes, a full index, and an interesting historical and text-critical introduction. Once again the Roman Catholic editors of the Ancient Christian Writers series have given us a new standard English edition of a patristic classic.

John Deschner

THE PREACHER'S TASK AND THE STONE OF STUMBLING

By D. T. Niles. New York: Harper and Brothers, 1958. 125 pp. $2.00.

The 1957 Lyman Beecher Lectures are notable for two reasons: they are the first Beecher Lectures delivered by a non-Westerner; they promise to rank high in this great eighty-five year series in both timeliness and timelessness.

The uniqueness of the Gospel appears as it is brought into vital encounter with Hindu, Muslim, and Buddhist positions on crucial issues. Dr. Niles makes use of letters from personal friends of those three faiths which bear their testimony as to why they cannot become Christians. Many Christian preachers will find themselves peculiarly under judgment as they discover that the non-Christian statements describe their own position more nearly than does Dr. Niles' persuasive analysis of the essential character of the Christian Gospel. The timelessness of these lectures is in the sharp delineation between Gospel and religion—Christian or other.

The timeliness of Dr. Niles' presentation is in the delineation of sound ground for Christians in their increasing conversations with those of other faiths. For instance, there is the clarifying insistence that the Gospel is addressed to men who may be adherents of other faiths, and not to the other faiths themselves.

Dr. Niles is a graceful master of striking generalizations conjoined with particularizations that make us experience their full meaning. His performance at this point is a superb lesson in homiletics.

The closing chapter, "The Content of the Preacher's Task," delivered as the John Knox Memorial Lecture at Geneva in 1956, is a valuable bonus which deals with the context of preaching experientially rather than situationally.

Joseph D. Quillian, Jr.

POWER IN PREACHING

By W. E. Sangster. New York and Nashville: Abingdon Press, 1958. 110 pp. *$2.25.*

The 1958 Fondren Lectures afford a renewing review for every preacher concerning his central work of preaching. Dr. Sangster does not so much present new insights as he re-enlivens the basic awarenesses that always are pertinent to faithful preaching. The evangelical context of preaching is effectively related to the practical "how-to-do-it" concern of the busy preacher. Soundness, simplicity, and fervor are the principal characteristics of Dr. Sangster's presentation.

Joseph D. Quillian, Jr.

PROPHETIC FAITH IN ISAIAH

By Sheldon H. Blank. New York: Harper & Brothers. 1958. 241 *pp.* $3.75.

In his foreword, Professor Blank refers to the re-use here of material he had already published; one might then be led to suppose that the book is in the main a collection of already familiar essays. But such would be a serious error. The book reads as a well-knit, coherent unity, developing its central theme, which he modestly describes as "an effort to find meaning in parts of Isaiah and to set it forth." That "meaning," one may interject, is not merely the sense, but rather the religious relevance of that book of the Old Testament, concerned as all is with Israel's faith, which stands out uniquely by its emphasis on the centrality and power of faith in God.

Blank's treatment possesses a limpid freshness along with a depth of insight that elevate the book into high importance among recent interpretations of the ageless message of the Old Testament. His thoroughness leads him at times into subsidiary word studies that are reminiscent of Gerhard Kittel's monumental work. He never uses the term nor in any way implies that his study is "theological," but in reality it must be accorded high place in this current interest, happily, however, possessed of a sanity and balance that not infrequently are elsewhere notable by their absence.

The outlook is frankly "critical"—what else would one expect from a distinguished member of the faculty of Hebrew Union College? Our book of Isaiah comes from the prophet Isaiah and the Isaiahs of legend; yet all alike yield their rich results in the faith of Israel and for the faith of today. In matters of criticism full agreement is not to be expected, for commonly the evidence is devoid of the conclusive finality we wish, and the scholar is pushed into the area of inherent probabilities where his presuppositions operate. Still the happy feature of Blank's position is that it will carry far more happy agreement than dissent: doubtless one more evidence of the wholesome temper that permeates his book. It will serve no useful purpose to list such points of disagreement; doubtless the objector would then merely express *his* bias. On the contrary, it is relevant to commend the worth of an excellent book which is further evidence of the steadily growing stature of its author.

Christian readers will perhaps be especially interested in this exposition by a thoughtful Jewish scholar of the meanings of chapters 7 and 53, and of "The Mission of Israel." Yet no one may turn here looking for polemic or occasion for it. Instead, the irenic temper and the seriousness and depth of the exposition carry the reader forward to enriching insights.

William A. Irwin

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH

F. L. Cross, Editor. New York: The Oxford Press, 1957. xix + 1492 pp. $17.50.

This is one dictionary which no one can afford to be without. It is not otherwise duplicated. An incredible amount of information has been concisely collected here. It should be on every minister's desk for handy reference. One finds he uses it as often as he does Webster's.

Fred D. Gealy

THE SCROLLS AND THE NEW TESTAMENT

Krister Stendahl, Editor. New York: Harper & Brothers, 1957. ix + 308 pp. $4.00.

Krister Stendahl has gathered together 14 of the most interesting articles on the Scrolls that I have read. They cover most of the important subjects raised by the Scrolls and are written by scholars of the calibre of Oscar Cullmann, Sherman E. Johnson, Bo Reike, W. D. Davies, and so forth. Of special interest are the articles dealing with John the Baptist, with the two Messiahs of Aaron and Israel, the Lord's Supper, the problems of sin and temptation, of flesh and spirit, the light shed on the Book of Acts by the Scrolls and the Qumran community. Persons who would like a good introduction to the research being done here can hardly do better than to read this book.

Fred D. Gealy

THE SEVEN LETTERS

By Hugh Martin. Philadelphia: Westminster Press, 1958. 122 pp. $2.25.

Dr. Hugh Martin, internationally known for his work in the Student Christian Movement, here makes an interesting study of the Seven Letters which preface the book of Revelation. These letters, he feels, formed a literary unity and were sent as a group to each of the churches addressed; for while each church had its own peculiar problems their common struggle made it profitable for each to know what was said to the others.

The author's aim is to discover "what these letters were intended to mean to the churches to whom they were first addressed . . . . and what they have meant to the church since, and what they may mean for us today." He gives satisfactory answers to these questions. He shows that by portraying Christ as the clue to the meaning of history the letters brought consolation and encouragement to the Church in its conflict with the Roman Empire. Christ "will see history out. He is Z as well as A. He can finish what He has begun." It is also shown that while these letters reflect a pastoral and local concern and were therefore addressed to a specific time and situation, yet their message endures. "If ever Caesar demands what belongs to God, the struggle is on once more, and in essence the same struggle. So, too, whenever heresy, slackness, self-satisfaction, or lukewarmness threaten the life of the church, the words of the Seven Letters speak again."

Wesley C. Davis

TEENS TO 21

By Alberta Z. Brown. St. Louis: The Bethany Press, 1957. 95 pp. $1.75.

Alberta Z. Brown, M.A. graduate of Perkins School of Theology, addressed *Teens to 21* to that group of young people which we Methodists call Older Youth. The purpose of her book is to convince older youth that "the Christian way is always sensible and satisfying and exciting; any other way is dangerous, disillusioning, and disappointing."

The strength of the work lies not so much in the answers it gives as in the question it raises. This is as it should be. Although some general advice is given, the core of the book is the penetrating questions an older youth must ask himself that cannot be answered by anyone but himself.

The book is good for at least two reasons: (1) It is short, and will be read by more young people because of its brevity than if it were more involved. (2) Pertinent questions are raised with the answers left where they should be: in the hands of the youth readers. It is an important introduction to the late teen years; it speaks their language.

The book will be more helpful if read early in the teen years but will be valuable to any older youth. Some of these questions may be asked a little late but, if they have not already been faced, it is better that they be asked late than never to be asked at all.

Two quotations suffice to express the theme of the book:

> Stewardship is not a Mason-Dixon Line that divides your share of your time, ability and resources from God. Stewardship is a circle that embraces the total amount of everything you have in life. Committed teen-agers don't run around aimlessly in circles; they see life whole and round with God, the Creator, as the very hub. They use no part but all they possess as worthy trustees of his. (p. 95)
> The ostrich treatment of problems only makes them greater, but with your head up and eyes wide open you can find the courage to overcome any bump you ever meet. (p. 59)

C. Wayne Banks

THE PAPERBACKS

It is odd how certain practices may be pursued for generations in one part of the world, be known elsewhere but not imitated, and then, suddenly adopted, be furiously engaged in. Traditionally most first printings of books in German, French, Italian, and Spanish are done in paper, with luxury hard bindings always available, or easily so. But people expect to do most of their reading from sewn but unbound books. The British and American tradition has made the more expensive bound book standard, and neither publishers nor people have been willing to tolerate the idea that any sale or use of paperbacks was possible or desirable. But now, at long last, to our great good fortune, the flood-tide of paperbound books has been released, and we can all buy all the books we have been wanting.

We here call attention to a small collection of such books which have come to the *Journal.* There is not an unimportant book among them. Many of them are classics. In general both print and paper are of good quality, the books are pleasant to hold in the hand, and while naturally they do not stand the rough treatment which a bound book will take, they offer the buyer a real bargain and a wonderfully inexpensive education. So, buy them by the dozen even if they don't come cheaper that way.

We shall list the items received from Harper & Brothers, called the "Harper Torchbooks." The prices run from 95c to $1.95, depending on the number of pages. All books have attactive, even exciting design and color of binding. Our 95c item is Tillich's *Dynamics of Faith.* Our selection from the $1.95 volumes is:

Gibbon, *The End of the Roman Empire in the West*

Przywara, *An Augustine Synthesis*

Tylor, *Religion in Primitive Culture*

Male, *The Gothic Image*

In between, at $1.85, we have:

Freud, *On Creativity and the Unconscious*

Gibbon, *The Triumph of Christendom in the Roman Empire*

Grierson, *Cross-Currents in 17th Century English Literature*

At $1.75:

Tylor, *The Origins of Culture*

Windelband, *A History of Philosophy,* 2 vols.

Taylor, *The Emergence of Christian Culture in the West*

And running from $1.35 to $1.65, we have:

Berdyaev, *The Beginning and the End*

Burckhardt, *The Civilization of the Renaissance in Italy,* 2 vols.

Hatch, *The Influence of Greek Ideas on Christianity*

Deissmann, *Paul*

Sabatier, *Outlines of a Philosophy of Religion*

Kierkegaard, *Edifying Discourses*

Hopper, *Spiritual Problems in Contemporary Literature*

Dodd, *The Authority of the Bible*

Schleiermacher, *On Religion*

Barth, *The Word of God and the Word of Man*

Abingdon has released a revised edition of Dr. Braden's *The World Religions,* at $1.25, and Georgia Harkness' *John Calvin* at $1.50.

Oxford has sent us two very important reprints, Collingwood's *The Idea of History,* and Heiler's *Prayer.*

Fred D. Gealy

RECONCILIATION AND RENEWAL IN JAPAN

By Masao Takenaka. Published jointly by the Student Volunteer Movement for Christian Missions and Friendship Press. 1957. 95 pp. Paper, $1.00.

THE LANDS BETWEEN

By John S. Badeau. New York: Friendship Press, 1958. 137 *pp. Cloth,* $2.95, *Paper,* $1.75.

MIDDLE EAST PILGRIMAGE

By R. Park Johnson. New York: Friendship Press, 1958. 164 *pp. Cloth,* $2.95, *Paper,* $1.50.

WIDE AS THE WORLD

Junior Highs and Missions

By Louise B. Griffiths. New York: Friendship Press, 167 *pp. Cloth,* $2.95, *Paper,* $1.95.

IN ONE SPIRIT

Senior Highs and Missions

By D. Campbell Wyckoff. New York: Friendship Press, 167 *pp. Cloth,* $2.95, *Paper,* $1.95.

Books from Friendship Press are so well known in church circles as THE books in the field of "missions" that it is only necessary to call attention to particular titles. Listed above are five recent ones, the first three for adults and the last two for young people. The first title deals with Japan, the next two are concerned with the Near East, and the latter two are provided as texts for junior high and senior high students in the general area of the world-wide mission of the Church.

As is customary for Friendship Press, the books are attractively bound and printed. Both of the youth books are illustrated with line drawings. All are available in paper covers at reasonable prices, the first listed being the only one not also obtainable in a cloth cover. When one considers the attractiveness of the books, their reasonable prices, the pertinence of the subject matter, and the generally high quality of the writing, it is no surprise to learn that Friendship books have wide circulation.

Any one concerned with materials which can enlarge our vision about the world mission of the church can ill afford to miss these and other publications of Friendship Press.

Howard Grimes

HOW TO TELL YOUR CHILDREN ABOUT SEX

By Clyde M. Narramore. Grand Rapids, Michigan: Zondervan Publishing House, 1958. 97 *pp. Cloth,* $2.00, *Paper,* $1.50.

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK

By John L. and Arleene Gilmer Fairly. Richmond, Virginia: John Knox Press, 1958. 99 *pp.* $2.00.

Here are two books to add to the growing number of those which seek to give help to parents in dealing with the questions of children. Both are somewhat more conservative in their approach to the subjects under consideration than most current books. Neither should be followed by parents, or church school teachers, as sources of specific answers, but rather as *guides* in dealing with questions. Ultimately a person can answer a question honestly only out of *his own* faith. This is especially true of the searching theological questions which are dealt with in the Fairly volume. Unless parents themselves possess the information about sex and a Christian understanding of its meaning, and unless they have made the effort to understand their own faith and to be able to verbalize about it, neither of these books is likely to be of very much help. And this is not to discredit the books at all—indeed, they are quite useful—it is, rather, to indicate the basis on which they, and like volumes, must be used.

Howard Grimes

FAITH FOR PERSONAL CRISES

By Carl Michalson. New York: Scribner's Sons, 1958. 184 *pp.* $3.50.

Professor Michalson has herein published eight lectures on Anxiety, Guilt, Doubt, Vocation, Marriage, Suffering, and Death, together with an introductory lecture setting forth his perspective and basic point of view. The lectures are models of apt presentation, always interesting, challenging, vital; frequently brilliant, persistently bright, thoroughly penetrating, and always Christian. I wonder if there is a better book for ministers to read as they work in these areas of concern, or for laymen, young or old, as they are concerned with the understanding of the Christian faith for our time and in our immediate situations. Dr. Michalson's comprehensive and sensitive understanding of the variety of contemporary analyses of the human condition, whether in the technical philosophical field, or in the arts, including poetry and painting, gives his interpretation of the Christian faith both richness and relevance. It is an exciting book.

Fred D. Gealy

SCRIBNERS' RELEASES

We have long been looking for some of the out-of-print items for which Scribner's Sons have held the copyright, and a sheaf of them is now given us. Bultmann's *Jesus and the Word* was translated and published in 1934, but has been long out of print. One of the most important of the Bultmann writings, it should have a large sale since the problem of demytholigizing is still being debated in lively fashion.

The other items include the almost epoch-making and yet debatable analysis of Max Weber, *The Protestant Ethic and the Spirit of Capitalism,* first done into English in 1930. This is an important book for everyone to read. A widely read popular life of Jesus, written in 1928, is again put into print: Walter Russell Bowie's *The Master.*

Two recent books which have been widely useful are William A. Spurrier's *Guide to the Christian Faith,* and John Dillenberger and Claude Welch's *Protestant Christianity.*

They are all priced at $1.50 each, and furnish a lot of excellent reading for the money.

Fred D. Gealy

CONTRIBUTORS

H. Neill McFarland, the writer of the monograph presented in this issue, bases his report on a year's study of Japanese religions which he made during the academic year, 1956-57. During this year he taught at Kwansei Gakuin, in the field of history of religions, and carried out extensive research in Japanese religion under a special fellowship grant. He is a native of Dallas, having received degrees from Texas Christian University, Southern Methodist University, and Columbia University. From the latter, in association with Union Theological Seminary, he was granted the Doctor of Philosophy degree. At Perkins he teaches in the field of history of religions.

John Deschner is associate professor of theology and a member of the Southwest Texas Conference. *Van A. Harvey* joins the Perkins faculty this fall, coming from Princeton University to teach in the field of contemporary theology. *David C. Shipley* is professor of historical theology, and was one of the representatives of American Methodism at the Oxford Conference on Methodist Theology held at Oxford, England, last summer. He presented one of the major papers to the conference. *Fred D. Gealy* is professor of New Testament and serves as book review editor of the JOURNAL. *Wesley C. Davis* is professor of New Testament. *Robert E. Elliott* teaches in the field of pastoral theology. *Richard C. Bush* teaches in the field of history of religions and is director of school-church relations. *W. Richey Hogg* teaches in the area of world Christianity at Perkins. *Charles H. Johnson* returns to Perkins after a year's absence to teach in the field of Christian education. *Thomas H. Marsh* is professor of speech. *Joseph D. Quillian, Jr.*, is professor of homiletics. *William A. Irwin* is professor emeritus of Old Testament. *C. Wayne Banks* is associate director of field work and teaches in the field of Christian education.

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